

UNITY

Freedom, Fellowship and
Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

Chicago, May 31, 1894.

Number 14

MANDEL BROTHERS.

117 to 123 State St.—through to Wabash Ave.

Dressmaking,

Coatmaking — Tailoring. Mandels devote more space and attention to the prompt and proper production of artistic coats and gowns and employ more Parisian modistes and ladies' tailors of note than any establishment in America.

Here you'll find a superb showing of high art dress materials — exquisite, exclusive effects in fabrics and garnitures — shown on no retail counters in Chicago.

The prices you pay Mandels are altogether different from those usually asked for the same artistic service.

STORE TELEPHONE, 8578

GREENHOUSE TELEPHONE, 8617.

J. T. ANTHONY CO., Florists.

Stores, 2205 & 2207 Michigan Ave.

A choice selection of Cut Flowers constantly on hand. Floral Decorations of every description promptly attended to.

Greenhouses, 3425 Prairie Ave.

Growers of Orchids, Decorative and Bedding Plants.

DECORATING WITH FLOWERS AND TROPICAL PLANTS A SPECIALTY.

RHEUMATISM CURED OR NO PAY. SEND FOR TESTIMONIALS.

DR. GRIFFIN,
Pres. and Treas.
DR. WILKIN,
1st Vice-President.
DR. KAYNE,
2d Vice-President.
DR. RISTE,
Secretary.
DR. MYERS,
Manager.

**The Dr. Griffin
Sure Rheumatic Cure Co.**
(A CORPORATION.)

Offices: 1132 Masonic Temple, CHICAGO.



LILY STEEL GAS RANGE.

THE FLAME YOU COOK WITH
HEATS THE WATER AT THE
SAME TIME.

MANUFACTURED BY

RUBEL & CO.

75 AND 77 LAKE ST.

BURLEY & CO.'S Special Offer.



\$4.00 per dozen.

To introduce our Cutlery Department we offer 500 dozen fine CELLULOID IVORY KNIVES, Medium Dinner Size, at \$4.00 per doz. (regular price, \$7.00). Handles will not crack, break or become loose in hot water, and will outwear and retain their color much longer than Ivory. Best knife for daily use ever made.

BURLEY & CO.,

145 and 147 State Street, CHICAGO.

China, Glass, Toilet Wares, Lamps.

CONFIRMATION PRESENTS.

Appropriate Gifts for Confirmants from Parents, Family, Friends and Congregations.

The Holy Bible: Old Testament.

The Quarto Size of the Leeser English Bible is finely printed in large, clear type, on fine paper, and is beautifully bound in various designs. For Confirmation we make a SPECIAL REDUCTION in the price of the \$10.00 Bible, regular price \$7.50, to \$5.00, Express prepaid. This offer is only temporary.

- | | | |
|---------|---|---------|
| No. 10. | FAMILY BIBLE, bound in American Morocco arabesque comb edges and full-page engraving of Moses and the Ten Commandments, and Family Record. Price... | \$ 5.00 |
| No. 20. | FAMILY BIBLE, bound in fine Morocco, antique gilt edges, back and sides, gilt titles, engraving of Moses and the Ten Commandments, and Family Record. Price... | \$10.00 |
| No. 30. | FAMILY BIBLE, containing 12 full-page engravings and Family Record, bound in French Morocco, antique, and full gilt sides and back, gilt edges. Price..... | \$12.50 |
| No. 40. | ILLUSTRATED FAMILY BIBLE, containing 28 full-page illustrations and Family Record, bound in fine German Morocco, elegant and new designs, padded sides, gilt edges, sides and back, gilt edges. Price..... | \$15.00 |
| No. 50. | ILLUSTRATED FAMILY BIBLE, containing 28 full-page illustrations and steel engravings. Family Record, bound in Levant Morocco (the best Morocco made), padded sides, gilt titles, round corners, gilt back, carmine and gold edges, extra fine. Price..... | \$20.00 |

BIBLES. Small Edition (Size: 4x6 inches).

- | | |
|--|--------|
| Bound in Full Leather..... | \$1.50 |
| Bound in Full Morocco, Gilt Edges. | 2.50 |
| Bound in Royal Purple Silk Velvet, Gilt Edges and Clasp... | 5.00 |

FOR SALE BY

BLOCH & CO., Publishers,

Cincinnati:
BLOCH PUB. & PRINT. CO.

175 Dearborn St., CHICAGO.

CUT FLOWERS. Choicest stock in the city.

178 Michigan Ave. **OSCAR J. FRIEDMAN.**

SCHLESINGER AND MAYER

→ Whenever you even think of Dry Goods think of Schlesinger & Mayer at the same time.

→ Whenever you even think of Dry Goods think of Schlesinger & Mayer at the same time.

→ Whenever you even think of Dry Goods think of Schlesinger & Mayer at the same time.

→ Whenever you even think of Dry Goods think of Schlesinger & Mayer at the same time.

The Pentateuch, Its Languages and Its Characters.

A Treatise upon the Original Language and the Early Translations of the Pentateuch into Greek and Aramaic.

By MICHAEL L. RODKINSON,

Author of "History of Amulets," Etc.

PAPER COVER, 38 PAGES, PRICE 25 CENTS.

FOR SALE ONLY BY

BLOCH & CO., Publishers,

Cincinnati:
BLOCH PUB. & PRINT. CO.

175 Dearborn St., CHICAGO.

S. MUIR, FLORIST

GREENHOUSES:
3530-3532 Michigan Ave.
TELEPHONE, OAKLAND 319.

A choice selection of FRESH CUT FLOWERS constantly on hand. Floral Designs of every description. PLANT DECORATION A SPECIALTY.

EDWARD C. DOUGLAS, SLATE, TIN AND IRON ROOFER,

MANUFACTURER OF
Galvanized Iron Skylights, Metal Cornices, Corrugated Iron, Smoke Stacks, Gutters and Conductor Pipes, Ventilating and Blast Pipes, Copper and Sheet Iron Work of all kinds, and the Celebrated Jumbo Hot Air Furnaces. Make a Specialty in all kinds of Slate, Tin and Iron Roofing. Metal Tanks and Kettles for Hotels, Retinning, Etc.
Dealer in all kinds of Roofing Material. Tel. South 571. 2965 STATE STREET.

DeLee & Dernburg. THE LINING STORE,

189 STATE STREET,

Palmer House Block,

The only exclusive Lining and Dress Finding store in the city.

The great advantage in trading with us is:

The Best Assortment.

The Lowest Prices.

You will find here what you can not get elsewhere.

Special Bargains Every MONDAY and THURSDAY.

Silver Costs Less

to-day than it has for many years. The benefit of this fact to purchasers is apparent.

Sterling Silverware which has hitherto been so unwavering in its cost is correspondingly reduced in price—we are now offering it in great variety, at prices much cheaper than before.

It will give us pleasure to have you inspect our stock whether you are inclined to purchase or not.

SPAULDING & COMPANY

(INCORPORATED)

Gold and Silver Smiths,

Corner State and Jackson Sts.

DR. DADIRRIAN'S MATZOON,

THE FRIEND OF INVALIDS AND FEVER PATIENTS.

The Most Wholesome and Fattening Food, and an Excellent SUMMER DRINK.

It is made from the purest cow's milk, sterilized and digested. Should be obtained and used always fresh.

The genuine prepared only by DR. M. G. DADIRRIAN, Laboratory and Office: 3830 Langley Ave., Chicago.

Telephone, Oakland 563.

For sale by leading druggists.

Chas. F. Schultz,

RESTAURANT.

IMPORTER OF WINES. Domestic and Imported Beer on Draught.

159 FIFTH AVENUE, (Between Madison and Monroe Streets) CHICAGO.



LEXINGTON BOARDING AND LIVERY STABLES,

2232 Indiana Ave.

Telephone, South 405. Chicago.

SPECIAL RATES BY THE MONTH.

K. H. HENDRICKSON,

WARRANTED STOVES AND RANGES.
HARDWARE AND TINWARE.

CORNICE AND TIN SHOP

FURNACES CLEANED AND REPAIRED.

Cornices, Eave Troughs, Smoke Stacks, Etc. Stoves Stored and Repaired. Old Stoves taken in Exchange.

3548-3550 STATE ST.
CHICAGO.

UNITY

Freedom, Fellowship and Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

UNITY.

A JOURNAL OF RELIGION.

NON-SECTARIAN, LIBERAL, CONSTRUCTIVE.

BLOCH & NEWMAN, Publishers,
175 Dearborn St., Chicago.

Subscription, - \$1.00 per Year.

Entered at the Chicago Post-Office as Second-Class Matter.

Address all Business Communications to BLOCH & NEWMAN, 175 Dearborn St., Chicago.

Editorial

The Congress.

All in all, the American Congress of Liberal Religious Societies was the most remarkable meeting I ever attended. In numbers, intelligence, high moral purpose, unity of spirit, the enthusiasm of love and life, it seemed like a return of the greatest days of the World's Parliament of Religions.

As to the positive results, they were all and more than all the most sanguine had hoped for. It marked the beginning of a new era in the work of the liberal but scattered forces of our country. Without projecting another denomination upon an age already overburdened with sects, it organized an American Congress simply upon "the great law and life of love," large enough to hold the thinking of all, and in no way affecting the autonomy of local societies or churches; it in this way makes possible the joy of fellowship and the greater strength and efficiency of united effort. It is the beginning of the great church of the future, the church of humanity, in which "there shall be neither Jew nor Greek, bond nor free," but all shall be one in the love of God and man.

HIRAM W. THOMAS.

THE Congress was not a disappointment. Both in the number and the character of the participants and visitors, the boldest anticipations of its most enthusiastic promoters were more than realized. It was not a floating audience of idle curiosity-seekers that greeted the speakers. The auditors were men and women of a high grade of intelligence, who were deeply interested in the proceedings and demonstratively in touch with the thought of the movement. That the attendance remained high to the very last hour is the best proof to this judgment. The papers and addresses were of an exceptionally high grade. Declamation, so often an obtrusive feature in such assemblies, was prominent by its absence alone; every utterance was quick with thought, and earnest in the realization of a great opportunity.

But what is the tangible outcome of the meeting? If there are any who expected to be invited to the birthday party of a new religion, they were naturally disgruntled. They may insist that last week's gathering was bootless. But theirs the blame for such disappointment, not the Congress's. The founding of a new religion was not within the intentions of the plan. In the first place, the Congress itself proved, if it did anything, that no new religion was needed; for all those that had responded to the call were men and women of strong religious convictions; the Congress perhaps confirmed what they had

felt before—that all the different children of the liberal household professed *one* religion, whatever the apparent variety of official or traditional nomenclature. And if not, religion cannot be manufactured, it must grow. Moreover, the men who called the Congress are too serious to venture on Quixotic attempts to duplicate on the field of religious thought the failure of premature and immature Volapük.

Again, it was not the purpose of this Congress to promulgate a highstrung pronouncement. Some, indeed, seem to have hoped that such might be done, but these were not among the sympathizers. Their disappointment may be correspondingly keen, as none of their anticipations was actualized; no dreary, inane catalogue of denials was launched, no diatribe against orthodoxy was indulged in. The spirit made for positive affirmation, for tolerance of that true order which does not veil or qualify in the least one's own convictions, while or rather because, conceding the same privilege to, or perhaps demanding the same duty from others.

The Congress has, however, projected into the consciousness of its members our common lacks. "What do you lack," the pedlar's historic cry, is potent with strange arousings. That cry was scouted, and the awakening followed. We realized the enormous waste of energy involved in the prevalent division of forces. Concentration of energy for purposes identical for all, is the watchword which henceforth will pass along the whole line of the Liberal battalion. This will tell in the propaganda, in the work in smaller communities, in our publications; and if not so immediately, yet ultimately in the education of the liberal leaders, ministers and lecturers. The organization perfected is democratic. It combines autonomy of the component parts, with the possibility of united action in and through the whole. This is glory sufficient for the first American Congress of the Liberal Religious Societies.

EMIL G. HIRSCH.

EVERYTHING about the recent Congress seemed a spontaneous triumph, because it was a natural ripening of processes that had been steadily at work through long, toilsome years. It was an unexpected success because it had been expected so long. From beginning to end the attendance had been phenomenal. The Friday afternoon session, the eighth meeting of continuous intensity, was the largest of the day meetings. The utterances, many of them apparently spontaneous and extempore, were high, intense, prophetic because they came from the lower depths and represented accumulated wisdom, the deposited experience, the pent-up fervor and faith of the speakers. There was scarcely a discordant note; the address was direct and more self-revealing than self-seeking. The utterances were of a kind to carry the Congress to its high conclusion. "You could not see the speaker today, he was hid behind his Master," said Father Taylor of a great deliverance. So these speakers, in the main, were hid in their work. The members forgot themselves in their absorption in the larger cause.

The Congress was truly a representative gathering. Representatives of all the various names of the Liberal ranks were there,

and they were there to find that these names did not represent them. Unitarians, Universalists, Jews, Ethical Culturists, etc., were there, happier, larger, freer than they would have been in a gathering wearing their own labels. Those who came with a mental reservation, thinking that the Congress might do for some things, but it would not fill the whole hunger of their soul, who came expecting to reserve the warmest corner in their hearts for "existing denominational relations," went away, we suspect, with a feeling that the Congress reached deeper, as well as wider, than they had expected it to; that their "denomination" was a smaller and narrower thing. It did not give them so much comfort when they went away as when they came. They had caught a glimpse of a larger vision. The fellowship was not feigned nor strained, but real. Anything but a class and negative spirit prevailed. Of this the pages that follow, which are wholly devoted to the utterances of the Congress, will testify.

The Congress was too great to breed happiness. It carried with it the solemnities that go with great opportunities and profound responsibilities. The projected organization is nothing if it does not mean a great amount of work ahead. It demands high consecration, and if it succeeds must command the wisdom that comes from disinterestedness, the consecration and devotion that are willing to give time, strength and money. In order to make the tentative organization as representative as possible it was made so large as to border upon inefficiency. Doubtless experience and the above tests will reduce it to working proportions. There is more toils than honor in store for those who accept positions in this new organization. On the eve of the rest-time, with the exhaustions of the great Columbian year upon us, it is not wise to begin to forecast activities. The most that can be expected is to perfect the organization, so that with the beginning of the working season in September we shall be ready for action. Meanwhile the very suggestions printed in this paper, coming from the committees on free summer schools, on methods of missionary work, on publications and on the training of ministers, will be in themselves splendid missionary forces.

A noble beginning. The coming church has now a possibility that it never had before. Freedom and consecration, science and religion, have now an opportunity of forming an alliance such as was never presented before in the history of the world. Under a name and upon a basis that need no explanation or apology we have now that which challenges highest effort and greatest zeal. Here is an organization to reach up to, not to stoop down to and wait for. The banner is thrown forward ahead of the line. The quality of the line will be tested as never before should it follow. Those who gathered in Sinai Temple set for themselves a high task, and we believe that many of them will accept the same in good faith and work for it in high spirit. At least that gathering represented the farthest reach of co-operative religion yet attained by the spirit of man. And should the waves recede and the tide ebb, we will rejoice, knowing that it must return and bear still onward.

JENKIN LLOYD JONES.

THE FIRST
AMERICAN CONGRESS
—OF—
LIBERAL RELIGIOUS
SOCIETIES,

HELD IN CHICAGO, AT SINAI TEMPLE.

MAY 22, 23, 24, 25, 1894.

In response to a circular letter issued by Dr. Hiram W. Thomas, minister of the Peoples Church of Chicago, Dr. William S. Crowe, minister of the Universalist Church at Newark, N. J., and editor of *The Universalist Monthly* (now merged in *The Non-Sectarian*), Dr. Emil G. Hirsch, minister of Sinai Congregation, editor of *The Reform Advocate* and professor of rabbinical literature and philosophy in the University of Chicago, and Mr. Jenkin Lloyd Jones, minister of All Souls Church, Chicago, and editor of *Unity*, a meeting was held September 21st and 22d in the Art Institute in Chicago, in connection with the Parliament of Religions, attended by a score or two of ministers, and a few laymen, and endorsed by more than a hundred ministers who were unable to be present, at which it was considered whether any form of practical co-operation among religious liberals could be brought about. At this meeting it was

Resolved, That a committee of ten be appointed to issue a call for a Congress of Liberal Religious Societies of America, and that the committee be empowered to arrange a program for the first meeting, to be held in the spring of 1894.

In accordance therewith the committee—Dr. Thomas, chairman; Dr. Crowe; Dr. Hirsch; Messrs. W. L. Sheldon and William Salter, Ethical Culture lecturers at St. Louis and Philadelphia, respectively; Mr. A. N. Alcott and Dr. E. L. Rexford, Universalist ministers at Elgin, Ill., and Boston, Mass., respectively; Mr. R. C. Cave, minister of the Non-Sectarian Church at St. Louis; Mr. M. J. Savage, minister of the Church of the Unity (Unitarian), Boston; and Mr. Jones, secretary—sent out a call, March 20, 1894, to such ministers and representatives of religious and ethical organizations as would be likely to sympathize with the purpose, with a request for their signatures and for those of such laymen of influence as might be within their reach, and with a further request for suggestions. To the call some 600 signatures had been received about the first of May and they were still coming in. It was as follows:

Believing in the great law and life of love, and desiring a nearer and more helpful fellowship in the social, educational, industrial, moral and religious thought and work of the world, the undersigned unite in calling an American Congress of Liberal Religious Societies, and such other Churches and Organizations, of any name, as may be willing to recognize a common duty and to work in the spirit of kinship herein indicated.

The Inaugural Meeting.

On Tuesday evening, May 22d, long before

the hour fixed for the opening of the Congress (8 p. m.), an immense throng had gathered at Sinai Temple. When the hour arrived the commodious auditorium, with its seating capacity of thousands, was closely packed, the galleries were filled, and the available space front and rear was occupied by standing listeners, eager to hear the eloquent speakers who were to usher in this movement for a larger fraternity and a closer union among the religious forces of America and, through America, of the world. About three thousand people succeeded in gaining admittance, and several hundred were turned away.

The beautiful temple was rendered doubly attractive by a tasteful arrangement of palms and flowers on the platform, and just under the singers' gallery was a large floral piece bearing the inscription "Welcome." Several musical numbers were given during the evening, one solo being particularly beautiful. The organ was pealing as the company assembled, and a few minutes after eight the quartette of the temple sang a number, and at its conclusion Dr. Hiram W. Thomas, of the Peoples Church, of Chicago, the chairman of the committee which called the Congress, asked Dr. A. J. Canfield to lead the assembly in the Lord's Prayer. Another musical selection followed, after which Chairman Thomas made the address of welcome, as follows:

THE CHAIRMAN'S ADDRESS.

Friends, Brothers and Sisters: It is more than a pleasant duty—it is a privilege, an honor, to greet you at this, the first meeting of the American Congress of Liberal Religions. I welcome you as Jews and Christians, orthodox and liberals, ethical culture societies, educators and representatives of the labor unions. The Parliament of Religions brought the scattered, divided children of earth together for the first time. All the faiths and forms of worship stood face to face. It was a revelation, a realization of the power and beauty of the great law and life of love. It quickened the sentiments of universal brotherhood, made all feel that they are children of the one common father; that we all do live and move beneath a canopy of love broad as the blue sky above. And under such an inspiration was held a number of meetings of the representatives of the liberal churches. As a result of these a committee was appointed, instructed to call the Congress that has now assembled. We performed our duties to the best of our ability. Through the generosity of Dr. Hirsch and the noble Sinai Congregation, we have been welcomed to this historic temple; and nothing could be more fitting, for Judaism is our common mother, and Reformed Judaism ceasing to be national, emphasizing the great truths of the one living God of righteousness, of brotherhood and love—that religion has become universal.

Our new world is the old world brought over and reproduced under changed conditions. We have as inheritances the divisions and the debates of the old religious

world. In our country state and church are separate, and these denominations have each sought to do its work as best it could. Between these there is the one recognized separating line between the orthodox and the liberals. With the growth of ideas and sentiments many have come to feel that the old names and distinctions that have separated us as liberals have lost much of their significance; that there are more things that unite us than that divide us; and to feel that there ought to be some common ground of sympathy and work upon which it is possible for us to accomplish more good in the world. It is this feeling that has brought us together. We are not here to fight orthodoxy. Our brethren who march under that banner have all the battles among themselves that they can attend to. [Laughter.] We are not here to attempt the formation of a new creed. We rather think that creeds should grow—grow rather than be made. And such is the genius, the catholicity of the liberal churches, that all gladly recognize the personal liberty of reason and conscience, and none would interfere with the rights of any existing congregation or society. We believe in the great law and life of love. We are seeking a closer fellowship and more helpfulness in the relations of thought and labor that are common. We are trying to find a way where we can come together in helpful relations, and in these relations work together. We want to pour the enthusiasm of the new truth and life into the troubled channels and need of our great world. This is our purpose, and that in this opening meeting there may be a general expression of thought, the objects of the Congress will be considered by different speakers representing the Independents, the Ethical Culture Societies, the Universalists, the Unitarians, and the Jews. The first speaker will be Brother Simonds, of Battle Creek, who will consider the question of "What can we do?" from his standpoint, or the standpoint of the Independents, and I would say that the Independents represent a tendency of our time. If one could speak of accidents, we might say they are almost accidents in the religious world—churches springing up here and there which do not care to tag themselves or mark themselves with any denominational name, preferring rather to be in the whole great field of truth and life. Brother Simonds will now address you. [Applause.]

REV. W. D. SIMONDS ON THE POSSIBILITIES OF CO-OPERATION FROM THE INDEPENDENT STANDPOINT.

Friends, Brothers and Sisters of the Congress: A difficult task, if I mistake not, awaits those who are to speak to-night. Liberal people are not in the habit of delegating the expression of their dear bought convictions to others—least of all, perhaps, members of independent churches. And for me to attempt to speak as one having authority would be presumption, for I am almost the youngest among the independent ministry. I shall, therefore, not attempt to speak as one having authority, but tentatively, inferentially, and upon the evidence of facts known to all. It is an open secret that for years many of the independent ministers

and many of their earnest laymen and lay women have been pained at the unhappy divisions existing among liberals. The scattered forces of liberalism doing with difficulty or not at all, work that might easily be accomplished were they united, has pained earnest and loyal-hearted workers. As Independents, we have been in a position to note, perhaps, more clearly than some have done, how useless, as it seemed to us, and how unfortunate these divisions are. We who have studied the liberal faith as given us by Channing, by Father Ballou, by Theodore Parker, the grandest prophet God has yet given America, have found it hard to remember that Channing was a Unitarian, or Father Ballou a Universalist, or Parker forced to be an Independent; for in all that constitutes the heart and soul of the liberal faith, these men and others like them were one. And we believe liberal faith is one, and that if we could go into the field afresh today there would be no such unhappy divisions as exist at present. They are an unfortunate inheritance from the past. I think, too, as Independents, some of us have learned that which is only learned in the school of experience. We have discovered that independency absolute can never be more than a local and transient advantage. Taking the years together and the work as a whole, absolute independency is weakness, and it is as illogical as it is weak, for the same sentiment that unites men together in churches ought to unite churches together to form larger associations. [Applause.] Brothers, the gospel of the hour is not isolation but fraternalism. [Applause.] We shall have, if we persist in this eccentric and exaggerated liberalism, liberty indeed, but the liberty of the hermit in his cave, of a wanderer in the desert. Let none misunderstand me. Independence for the sake of a principle is a noble thing, but independence as a fad and fancy, an idiosyncrasy, is a cheap folly, and I believe that the same love of truth that led churches years ago to become independent, would gladly lead them to-day under altered conditions, to co-operation, to fraternalism.

But what are the possibilities of co-operation? Brothers, we may as well face the case just as it is. The possibilities of co-operation among liberals in this year of grace 1894 are the possibilities of this Congress—nothing more and nothing less. For months this has been before the liberal people of America. Presumably those who are most interested and who could do so are here. Upon us devolves the responsibility, and ours is the opportunity to formulate a union that shall bring the scattered forces of liberalism into harmony and into life. [Applause.] I hope I shall not be charged to-night with comparing small things to large if I say that this Congress reminds me of another Congress called once in this proud America of ours—a Congress called of the fathers to formulate a union to bring into harmony states drifting rapidly toward anarchy. The fathers of the American constitution did not meet to formulate a new creed in government—had they done so, they would have failed. They met to formulate a working constitution for states that otherwise must fail of liberty, and, as our chairman so fittingly said, we are not met here to write a new creed in religion, but to formulate a working constitution and make organic a union that already exists in spirit. [Applause.] And if we fail to do so, my brother, an opportunity like this I fear will not soon return to living men. When our fathers met to form that constitution,

there stood first in their way state pride. It was perfectly natural and perfectly inevitable that New York, that the statesmen from the proud old dominion, should hesitate to join a union with equal representation anywhere with little New Jersey and Delaware; but union was so sacred that state pride was laid on the altar of union. Has union come to be so precious to us that we can lay our false denominational pride on the altar of union? [Applause.] If so, we shall succeed. The men who wrote that constitution we all revere—they were men of strong personal convictions; men who had followed their faith on many a bloody battle-field. The constitution came at last as a noble compromise—strong men were obliged to bend their will. So if in this Congress any living organic union shall be formed, it will be a noble compromise. [Applause.] We must yield as individuals all that conscience will permit.

And now, good friends, union of the scattered forces of liberalism seems to me of such importance that I plead here tonight for fraternity, for union: I plead in the name of the independent churches who know that absolute independence is weakness, and must be; I plead in the name of the scattered forces of the liberals—forces that would be redoubled in energy and life if united; I plead in the name of those who shall come after us, who shall profit by our work or who I fear shall bemoan our inability to do this most necessary thing; I plead in the name of that God whose stride is progress; I plead that here we may unite our fortunes and our lives in freedom, in the spirit of freedom, and in the love of truth, while uniting our fortunes and our labors to redeem the world from evil and give it back to man and God. [Continued applause.]

CHAIRMAN: There is a dream, a vision, a hope with many of us, that there will yet come a great American church, large enough to hold the thinking of all its children, large enough to make a home for all those whom we recognize as belonging on the liberal side. Now the next address, taking the place of the Rev. John Faville, of Appleton, Wisconsin, who was to speak from the standpoint of orthodoxy, and who is not here, but will be in the Congress later and speak—the next address will be from the standpoint of the Ethical Culture Societies, by William M. Salter, of Philadelphia. [Applause.] I have known Brother Salter since he wasn't knee high. [Laughter.] His father is the most venerable and learned Congregational minister in Iowa, and I take pleasure in introducing his excellent son. [Applause.]

MR. SALTER'S ADDRESS: FROM THE ETHICAL CULTURE STANDPOINT.

I cannot speak for the Societies for Ethical Culture tonight, but I think I may say that I know something of their standpoint, and from this standpoint it is impossible to look with anything but pleasure and satisfaction upon this conference. The keynote of the Ethical movement was struck long ago by Prof. Felix Adler, when he proposed as the motto for the original society in New York, "Diversity in the creed, unanimity in the deed." The thought was that a new era is possible in the religious history of mankind; not that the old creeds should be denied, not that a new creed should be imposed, but that a new master passion may arise in the human

heart, overtopping the differences of creed and making unity and fellowship where before was discord. This passion was the passion for righteousness—not a new thing, indeed an old thing and a deep thing in the human heart, but new as the basis of a religious order, as a principle of union, as the supreme and sovereign mark of a movement. No religion, at least no religion of civilized man, has failed to make something of righteousness; but the religion has yet to arise in which the passion for righteousness shall of itself suffice to admit one into full fellowship. The Jew wants more than this, the Christian wants more than this; for none is this pure passion sufficient. For the ethical movement, on the other hand, this is the sovereign and alone essential thing. No reproach on Jewish or Christian beliefs in themselves considered is thereby implied. We only ask that they take a secondary place, that they cease to be regarded as essential and no longer make lines of division and exclusion—in a word, that they be left to the realm of individual liberty and private opinion. Every man wants a belief of some sort as to his origin and destiny, every man wants to know his place in the world and what the world means, every man aspires to a philosophy or working creed; but it is one thing to have a creed and another to make it a condition or basis of fellowship with your fellowmen. As to creeds, liberty and diversity; in the passion for righteousness, unanimity—that is the spirit of the ethical movement.

Am I mistaken in supposing that an impulse, a *dunkler Drang* toward an ideal of this sort is at the basis of the present Conference? What does it mean—this stretching out of the hand across barriers that have divided, this willingness and desire to confer with one another and at least for the moment to stand together—but that you long to come out of your isolation, and that your varying beliefs, precious as they are, are yet not so precious as that indefinable common ground of effort and aspiration which you dimly foresee.

The practical problem, I suppose, is to know what this common ground is, and what it means, in relation to our varying existing relationships. Each one tonight, as I understand the matter, is to give his views and, of course, from his own standpoint.

It is tolerably plain, it appears to me, that the simple agreement to differ and to fraternally discuss differences does not furnish any basis for organized co-operation. There must be an idea, an aim, a purpose, if men are to be really knit together and work together. It is thought that inspires a man, and it is only a common thought that can inspire a body of men. Differ we may and must, but the things we agree about will be our fountains of energy and of life.

What is so plain and clear and powerful that it can make a bond of union between us and lift us into a new atmosphere and make us forget our differences? Is it the name of Jesus? I would yield to no one in my reverence for that sublime and pathetic figure, and I probably have as great a sense as most of the way which his name has worked to unite the different classes and conditions and races of men in the past; but the time when that name was a symbol of union, when it could command the undivided allegiance of the intellect and conscience and heart of man, is gone. There are too many opinion about Jesus—in the nature of the case, there must be about a distant historical figure—to have him serve as a rallying point for the scattered religious forces of today.

Is it then the idea of God, that shall serve the purpose? But the old idea of God is breaking up for many minds, and the new idea is as yet uncertain. There is no universal idea of God as yet, about which equally intelligent and earnest men can agree. God is for many an aspiration, a demand, rather than a reality; and at best, the thought is too vague to make it serve, as it did in the old time, as a battle cry, as a moral ideal, as a voice saying, "This is the way, walk ye in it."

Shall the common ground then be religion itself, separated from any Christian or definitely theistic associations? So, I understand some propose, and on this basis would exclude all societies from the new fellowship not professedly religious. But what is religion? It may be either a theory of the universe (a working philosophy or creed) or a passionate devotion to a rule of life or both. But in the former sense it is admittedly a matter of dispute at the present time; and if about the content of the word men are divided, the word itself will hardly bring them together. If, however, religion is taken in the second sense, of passionate devotion to a rule of life, it becomes practically identical with an ideal or spiritual morality, and it would be extraordinary to exclude from fellowship those who pursue this aim, simply because they did not call it religion. If it is things and not names we are concerned for, we should make the things clear and not allow any to be offended because of a word.

Religion may perhaps become the uniting word if we will say what it means; and I think that to do this acceptably to the mass of men today we shall have to say it in terms of ethics. It is the great rules of life that are the common grounds of earnest, sensible men. It is these no good men in his sane moments doubts. It is on the basis of these that that definition of religion will be built up, which Emerson suspected would some day come and make all skepticism absurd. You may doubt whether man will live forever, you may doubt whether there is a God in the skies, but you cannot doubt that justice, love and brotherhood ought to reign on earth, that they are unalterable rules, imperishable ideals for the private and social life of man. In the sense of these rules, in the desire to study them and to find out all they mean, in the wish to shape our lives entirely by them and to make them dominate in the wide world, in the scruples they would beget, in the commands and restraints that would be born of them, in the new conscience that would thereby become a living force in human society and transform us and glorify us and hallow us all—in a thought and aim and sentiment of this sort I find the common ground for the divided religious forces of today. Now, alas! these rules, while they are admitted universally by the intellect, are dead rules; they are abstractions, they are traditions, they are not vitally operant in the world. Religion—what passes for it—is concerned about all sorts of things, but little about this. And yet, what is wanted is a fresh, living apprehension of these things, an absolute devotion to them, a willingness to spend and be spent for them—in other words, a religion based on them. An ethics without emotion, without live perception, is as useless as anything else.

And if the religious forces of the world were turned this way, if it became their great united work to make justice and human brotherhood rule in society, what might not be accomplished? The church would in this case inspire to every sane reform and include it; the conscience of the world would be-

come plastic, progressive, and there would come new sentiments about land and about labor and about capital and about the noblest use of brains, that would cause a new era in society.

Why could not men of different views unite in this work? One believes that in doing the right he is serving God. Another has no clear idea of God or perhaps no idea at all. What matter these differences, if so be the men live and strive together? One finds help in prayer, another does not—but if both do their uttermost, what matters it? One is born a Jew, another is not—but if they are one in their thoughts, their aims, their aspirations, why shall they not break down the age-long walls of division and be brothers indeed? Does it make any difference to me that a man calls himself a Unitarian or a Universalist or an Independent, so long as there is something he cares for more than his denominational name and he is willing to join hands with those who care for that something whether they call themselves by his name or not? Names are nothing, even "Ethical names" are nothing—but principles should never be forgotten, and it is a principle alone that I now contend for. How we may best serve that principle, I do not undertake to say; but early or late, I believe a new association, a new fellowship must be the result. For the time it may be best (I will not say it *is*), so long as we are honest Unitarians or Universalists or what not in our own beliefs, to work along the old lines, to broaden ourselves and to broaden our communions; but ultimately the ties of sympathy must become ties of fact, and the new rich wine must find bottles as new—and as Jesus anticipated the time when men should come from the east and the west and from the north and the south and sit down together in the Kingdom of God, so must we anticipate and keep ever before us as our goal the time when Universalists and Unitarians and Jews and Independents and all who love the good, when disciples of every faith who are not made narrow and unloving by it, when all without sacrificing their own private faith or creed, shall sit down together at a common table and eat the same spiritual food and drink the same spiritual wine in loving fellowship with one another.

CHAIRMAN: It would seem superfluous, friends, to introduce Dr. Hirsch anywhere in Chicago, and more so in his own church, but I have the pleasure now of asking Dr. Hirsch to speak from his standpoint, which I think is everybody's standpoint. [Continued applause as Dr. Hirsch comes forward.]

DR. EMIL G. HIRSCH'S ADDRESS: FROM THE JEWISH STANDPOINT.

I should not be a Jew if I were not glad to welcome you, and gratified to give my hearty promise of co-operation in the aims and objects of this first American Liberal Congress. We welcome you not although we are Jews, but because we are Jews. If I read history right, the vision that like a light is before us tonight, was first seen by those who are my spiritual ancestors. The idea of a united humanity broke forth from the hills of Palestine when the whole world knew nothing of it. Perhaps other religions dream of the time when they shall have converted the whole world. Though the world at large knoweth this not, the Jew hopes and prays for a time when his religion, as distinguished from others, shall no longer be. Do you doubt this? In these pews you will find the

book that is used here in this house on the most solemn day in our ritual. In the most solemn moment of the great day of atonement, in the words of our immortal Einhorn, we pray: "May the day come when Israel shall be swallowed up by the vast ocean of humanity."

But if this be so, why this disinclination on our part to drop the historic name? Why do I, as I did last Sunday, insist that if my influence carry weight among my friends here, from the dome of this house will for the present still float out the pennant of Israel, and this shall be known as I am known, as a society of Jews taught by a Jew. Why, if it is true that the Jew longs for a day when he shall no longer be a Jew, why does he not lay down the burden? When the time shall be for the Jew to disappear is not for the Jew to say. You have to fix the hour. When you will recognize that Jew can be man, and that it is not true that to be a Jew implies a loss of manhood or an inferior quality—when you recognize this, the day hath come for the Jew to disappear from the stage of history. [Applause.] So, would you have Judaism sink its individuality into the vaster ocean of humanity, then go ye and thunder into the ears of anti-Semites in America and in Europe that the Jew is not necessarily less than a man. Free the memory of my fathers from the imputation that they were blind and stubborn; that they knew nothing of the heights but groveled in the dust constantly. Thunder ye into the ears of the whole world that it is not true that the Jew in the critical hour of his history refused and rejected and crucified; and when the world will hear this, and will accept the truth as stated by you, we shall disappear as an historical organization. That is your work and not ours. A coward would I be were I to leave my brethren to-day. The world is shooting poisoned arrows of hatred once more against the Jews. Russia, the second Egypt, but with a refusal to let the Jews depart in peace; Germany to a large extent poisoned by the virus of blind and bigoted hatred; America, even, drawing occasionally her skirts lest they touch a Jewish woman or a Jewish man,—and I shall say to the world I am no longer a Jew? Coward would I be, and of that cowardice we shall not be guilty. [Applause.] As long as Jews are the target I want to be a target; as long as Jews are misjudged, I want to be adjudged with the Jews. I am not an exception—I am not the "white Jew"—we are not an exception. As we are, so are all Jews, and what we teach is the doctrine of Judaism. I have heard to-night something about a creed. I never had a creed. My father was a Jewish minister before me. He had no creed. We have no creed. The basis of our fellowship is not belief. We ask no questions. Read the constitution of our society. The word Jew does not even appear. Those of moral character wishing to fellowship with us are welcome in this house. We are Jews because history has assigned us a certain place. Here is the fulcrum for us to apply the lever.

The world, you say, we must seek. Are you and I not in the world, and if I help you and you help me am I not helping, in these our two specimens, all humanity? I have a child. That child is mine. I am responsible for his moral education. I devote attention to him. I train him to be a man. Am I in this not serving humanity? Shall I go to the world and say give me a child, and neglect my own? In that case rightly might you call out to me: "You are not true to your duties as a parent. Your

child first; and if energy is left, and time; then the world's children." That is our position. We are training ourselves into ever greater humanity. We are preaching to us the great law of life and of love, and we do not find that we are traitors to humanity by making two thousand people understand the great law of life and love, two thousand people who by their historical traditions are naturally brought together, who understand each other better, who know each other's character, who are more conversant with each other's weakness—by making these two thousand better, then we claim we are doing our part in this house for the common cause of humanity. Will you deny the legitimacy of national lines? We are Americans, not, in the first place, citizens of the whole world. We are citizens of the State of Illinois—Chicago is our pride. In being true to these little circles within humanity, are we untrue to the greater trust of all humanity? No. And my ideal of a common humanity is not one fold and one shepherd. The United States gives me the motto. Each organization in smaller circle autonomous, but all working together for the common ideal, which is the central sun of life for all the smaller planets that revolve around it.

That is what we are doing as Jews. Our religion has always been, not a religion of belief, but a religion of practice. The oldest Jew and the most orthodox Jew is taught to do and not to believe. You will have noticed I have not used the word "modern" Judaism a single time, and I shall not use it. In these things the orthodox Jew and the modern Jew stand on one and the same platform. Our divisions are divisions of outward expression, not division in principle. Judaism always taught that God can only be served by doing righteousness here; and that whatever may come thereafter, the surest preparation for it is to lead here a noble and a righteous life. Speculations about the Deity we left to the individual thinkers. Speculation about the hereafter is the individual privilege of the Jew. But the Jew at all times understood that religion was not for God, but for man, and that a religious life was and is for this world. Are we divided from the world at large? Every man is our fellow. Let him but extend the hand and we grasp it, and the prophetic religion has the passion of which Mr. Salter speaks—the passion for righteousness and for justice. What does old Isaiah say: "What is to me the multitude of your sacrifices. Wash you and make you clean." What did another prophet exclaim? "If you fast, do you fast for me? Feed the hungry. Clothe the naked. Support the falling. Then you have fasted in the eyes of God." Another prophet says: "Let justice flow like water." The old prophets did not speculate about God, but they speculated about man. They had but little to say about the heavens beyond, but they had much, all to say about an earth that was a Hell and ought to be changed into a Paradise.

The prophets of Israel were the first to apply religion to the social relations of man to man, and had the world not departed from the Jewish prophetic principles we would not today have the conflict between labor and capital, we would not today all be slaving in the grasp of the principle of selfishness; but we would all be brothers, one the keeper of his brother man, and this world would indeed be redeemed by justice and tenanted by men, perfect, loyal, true to the highest and attuned to the noblest. And this again to bring about is, according to my understanding, the object of this fellowship of liberal societies so auspiciously

beginning here and now in this my own religious home. We are with you. Give us something to do. You will not find us wanting. Would you unite in smaller places the liberal forces, Jew and non-Jew will meet, and you will find the Jews not the least active in the great work of organization. Will you here in this city on a Sunday evening proclaim the common truths of liberalism down town, you will find us ready to help with treasure and with time and with talent. [Applause.] Would you send out missionaries to proclaim from platform what true liberalism stands for, we shall not ask whom you will send out, whether Mr. Salter or Mr. Mangasarian, my good friend Dr. Thomas, or even me or someone else—we shall be with you and we shall support you. [Applause.] Would you organize a propaganda of the pen, give us a common center for literary propaganda, the spreading of our gospel through the word held fast in type, black but symbol of light divine, we are again with you. My own little paper will gladly sink its individuality in the greater *Reform Advocate* which shall rise upon its own grave as the torch-bearer for the better future. [Applause.] Would you train liberal ministry in the spirit of science and scientific investigation; would you entrust that work to our noble university here, or if you decide to found a university of your own, command us. We are with you. The Jew will show that he can work for things that are not Jewish but that are human and liberal. [Applause.] Yea, as God's voice in the old story calls out to Abraham, "Bring thine own son and withhold him not," and he answers "Hinneni," "Here I am," so command us, if the world is ready, that Isaac's sacrifice shall blot out the hatred of the centuries, Judaism will answer, "Hinneni," "Here we are." The new light cometh. The new day dawns, and the old Sinai thunders with the eternal law once more of life and of love. This is our position, not although we are Jews, but because we are Jews. [Continued applause.]

CHAIRMAN: The Rev. Dr. Shutter, of the Universalist Church at Minneapolis, has been prevented by the death of a friend from reaching us at this hour. We hope he will come later and be heard at another time.

We have had a most delightful evening together, friends, and we appreciate your kindness and patience, and have one more speaker, and then the secretary will make the announcements for to-morrow and we will dismiss. The last time I met the next speaker was a year ago last January. We were down in Washington pleading with Congress to get the doors of the Exposition opened on Sunday, and we succeeded so well that when we got them open they never could be closed. Now, Brother Savage, we want to hear from you. [Applause.]

REV. M. J. SAVAGE'S ADDRESS: FROM THE UNITARIAN STANDPOINT.

Mr. Chairman and Friends of Every Form of the Liberal Faith:—When I heard Brother Simonds speak, I was from head to foot an Independent. I believed in the liberty of the Independent, and I agreed with him as to the weakness of pure and simple independency. And when my friend Mr. Salter was speaking, I felt that I not only was, but always had been an Ethical Culturist. [Laughter.] There is no condition of admission to my society in Boston, not even

the condition of character, because we try to get there the raw material out of which to make character if it doesn't exist. [Applause.] And all my friends in Boston know that I am at least half a Jew. I have plead for them—I am known as being on all possible occasions their defender if they ever need defense. I think that the Jewish race is in some respects the most wonderful that the world has ever seen. I should not be ashamed to claim an ancestry and a history like theirs. And were I a Jew, I should stand here tonight and plead as my brother Jew has plead, for the position, the power and the name of a Jew, until he could meet others on the same equal level of honor and universal respect.

In order to come at my point of view, perhaps I may be pardoned for saying what some of you at any rate know: that I was born and trained in the strictest form of Congregational orthodoxy. I know what the old faith and the old bondage means. The first Unitarian pulpit I ever stood in in my life was that of the Third Church in this city, on the first Sunday when I appeared as its minister. This was nearly twenty-one years ago. Probably the most of you who are here tonight do not know that I belong to Chicago. I lived here one year and that was enough to make me a Chicagoan for life.

How did I come into the Unitarian church? I never stood in the Unitarian pulpit as a candidate. I preached in one of the Orthodox pulpits of the city. I found when I was through that a delegation of the Unitarian church had been there to listen to me, having a suspicion that I was a heretic. They came the next morning to the hotel and offered me a call to the pulpit. I said to them, "I know very little about Unitarianism, and I care less. I am seeking a place where I can be true to my convictions, where I can be utterly free to seek truth and utterly free to speak it; and if that is the kind of a minister you want, I am ready to come." That is the kind of a Unitarian I began to be, and that is the kind of a Unitarian I am today. I respect and love now the Unitarian name, though I was trained as a boy to look upon it with suspicion and hate as representing something at enmity with God and dangerous to man. But the name—and one must bear some sort of name—seems to me to be a grand, a magnificent name. Unity—the unity of the universe, the unity of the human race, the unity of truth, the unity of human destiny—so I interpret the name.

I am a Unitarian and I come here tonight to offer to this movement my freest, fullest, heartiest, most loving, most enthusiastic co-operation, as my friend, your rabbi, said, not in spite of my being a Unitarian, but because I am a Unitarian. [Applause.] There is nothing in Unitarianism that I can discover in the nature of a limit. There is no such thing in existence as a Unitarian orthodoxy. There is no power that can interfere with my utter, absolute, world-wide liberty of thought and speech. There is no power that can do it; so far as I know, there is no power that would wish to do it. I cannot understand how I could be any freer and keep my feet on the ground. If I found anything that threatened that liberty in any direction, I should resent it, and if necessary I should go out into a larger and wider space. But I am at perfect liberty in my pulpit to invite Dr. Hirsch, at perfect liberty to invite Felix Adler, or my friend Salter; at perfect liberty to invite Mozoomdar, or even an orthodox Hindu or Buddhist; at perfect liberty to invite a Catholic priest; at perfect

liberty to invite Colonel Ingersoll—can you ask anything more? There is nobody inclined to interfere with me that I know of. There is nobody that would have the power if he were inclined so. I do not feel under the necessity of searching for any larger liberty than I already have. But I do believe, friends, with my whole soul, in searching and working for a larger co-operation, for a larger organization. There is no power in Independence pure and simple. There is no power in extreme individualism. And the drift of this age, both in religion, in industry, in society, in every direction, is towards a higher socialism, towards a true and helpful co-operation.

There are certain practical ends that it seems to me we could reach by union of our Liberal forces. One little tiny thing, but of immense importance, as I look over this country: It seems to me a shame that there should be such a waste of religious enthusiasm and of humanitarian effort as there is. I know a little town only a few miles from this city, about which I have been conversing with a friend today—a little town of a thousand or two inhabitants, where there are at least six different churches and all of them starving—starving financially and starving spiritually. At least there ought not to be this folly continued any longer on the part of Liberals. If there is a Universalist church in a little town, why in the name of our Father in Heaven and of our brother men should we go there and plant another liberal church of some kind to interfere with its work and weaken its influence? Whichever has the opportunity of doing the best work, whether it is Independent, whether it is Unitarian, whether it is Universalist, whether it is Jewish, whatever it may be, let all the liberal forces of these little towns unite together and make one power that shall educate, that shall civilize, that shall lift up, that shall make the life of the place better than it is today. Here is one thing that we can do as the result of this sort of co-operation.

And then every little while there needs a closer understanding on the part of the Liberals in regard to great movements which threaten religious liberty. Your chairman here tonight has told how he and I together had the privilege and the honor of pleading for a free Sunday in connection with the World's Fair. We should have had a good deal easier, quicker, more universal success, if all the Liberal forces of this country had been united as the Orthodox forces were united, so that we could have made ourselves felt. Every little while they are threatening religious liberty in other directions. Now and then arises the specter of God in the Constitution. Don Piatt rather wittily said on that some years ago in his paper in Washington, that a good many curious and cranky people seemed very anxious to get God into the Constitution and other out-of-the-way places. [Laughter.] It is perfectly well known, however, that when God in that sense of the word goes into the Constitution, human and religious liberty goes out. [Applause.] And when these great questions come up before the country there ought to be such a union of the liberal, earnest, intelligent, progressive forces of this country in every state in the Union that we can co-operate—bring our forces to bear and strike one blow as quick and effective as a flash of lightning. [Applause.]

There is another thing we need to organize for. Now, in the truest sense of the word, friends, there never has been but one religion in the history of the world—in the profoundest sense of the word, there has

never been but one religion. Men, according to their intelligence, according to the degree of their culture, have been feeling after this invisible, this infinite Power, whatever you name Him or It. It does not change the reality. They have been feeling after that Power. They have felt that they were vitally related in some way to that Power. Herbert Spencer talks about being adapted to our environment. Paul used to talk about being reconciled to God. I am a theist from my head to my feet. I believe that God is my environment—and so, when Herbert Spencer talks about being adapted to his environment and Paul talks about being reconciled to God, they mean practically the same thing to me. Whatever this infinite life may be, thrilling through the universe, from star dust to the street dust under our feet—this thing which makes the universe alive, this which was here before we were born, this which will be here when we have passed away, this on which we depend every moment of our lives, this to know which and to obey which is health and sanity and truth and love and peace—this is the one thing that men have been seeking after in all ages. The different religions are simply men's differences of intellectual theory concerning the relation in which they stand to this infinite power and to the means by which they are to get into better and nobler relations to that power. Of course, if men believe that they have the truth, the final truth, all the truth that is needed; that it has been supernaturally revealed to them, and that on the acceptance of that—their theories—depends the salvation of the human soul in all the ages of the future,—they cannot honestly unite with those that do not agree with them as to this. But we, friends, who do not believe that a man's soul, its condition in the future, depends upon any of these things—we who believe that salvation is character—it is a shame if we cannot unite for common purposes to help on and to lift up the world. [Applause.] I believe in God, but I have nothing whatever to say against a man who does not agree with me. It does not change the eternal fact, and I do not believe that my God is angry with a man who cannot estimate the evidences for his existence in the same way in which they appear to me. Let a man be agnostic, let a man be atheist, if he can. I cannot. I hesitate not, I shrink not from the hand-clasp and fellowship with him, if he will only join me in serving my fellowmen and help bring to pass here under heaven what I call the Kingdom of God.

One of the grandest things I remember about Theodore Parker, and my heart echoed the word that was spoken concerning him here a little while ago, was this: You know that sometimes it is said in the New Testament that Jesus was followed by those who wished to pick him up in something and sought to find some occasional fault in him. Parker was like Jesus in that respect if no other. It was said that he was called one day to attend the funeral of an atheist, and some of those who wished to find fault with him attended the funeral, hoping that he would say something to commit himself into sympathy with atheism, so that they might have it as a handle against him. He did not refer to it until he came to his prayer, and then he said: "O God, this man did not believe in Thee by name, but he did obey thy laws." There is all. Believe what you must about the future. I do not think it is so very important that we should speculate about it. I believe with all my heart in a future life; but if my friend does not, that does not take

away the fact. My belief or his unbelief does not change the eternal reality. I do not believe it is my business to worry about the saving of my friends' souls in another life. I believe that the one thing that we all ought to work for is to save people's souls right here [Applause], and I do not believe that in this world or any other world we shall ever get into any more heaven than we first get into ourselves. [Applause.] You remember two or three lines of James Russell Lowell: "Thou seest no duty save thou make it first; man, woman, nature, each is but a glass, where the soul sees the image of herself." The only way that we can enter into heaven then, in any other world, if there be one, is to create heaven in our own souls; and the way we can do that is to forget whether we have any souls or not, and work for other people. [Applause.]

Let me say in closing, by way of hint only, for I cannot enter into a discussion of it, that I believe we are on the eve of great difficulty. We are soon to be called on to face some of the most serious practical problems with which the world has ever wrestled—problems touching our industrial, our social, our political future, and the grandest field for religion is going to be right here. If we can only help the laborer and the capitalist, for both may need equal help—if we can only help our brethren in the midst of these difficulties, if we can create a condition here among men where all men shall have a little time and leisure to think, to learn that they are something more than animals with stomachs that can hunger, learn that they have hearts and brains and souls, if we can create a condition of things like that right here—help realize that dream of the old Jewish prophets, the dream of the world since then, then we shall have proved ourselves worthy of the highest conception of our faith whatever it may be; but if we are simply true to our own little beliefs, to our own petty concerns, and forget the larger welfare and the universal things of man, then we have been false not only to men, not only to God, but false to our own selves. [Long continued applause.]

THE SECRETARY, REV. JENKIN LLOYD JONES:

The theory upon which this Congress is to be organized tomorrow morning is that which considers every one who signed the call a member, and every other one who is here representing any society whatsoever in a representative capacity. I have in my possession already a precious autograph book, which contains nearly a thousand autographs from all parts of the country. At the back part of this hall and at other times during the Congress, there are blanks to receive fresh autographs. I would like to have the names of all those present interested and believing in this Congress upon the autograph book. The papers will be in charge of the clerks as you pass out.

I am very sorry that this unexpected audience exhausted the supply of programs. A new supply will be on hand tomorrow, and so I beg to ask your patience while I announce the order for tomorrow and to say that the program provides for exercises tomorrow and the day after, equal in interest, I trust, with that of tonight.

[Here followed the announcements for the following day.]

REV. THOMAS KERR, of Rockford, Ill., pro-

nounced the benediction, and the audience dispersed.

Wednesday, May 23d, 1894.

At 9:30 A. M. the meeting was called to order by the Chairman, Rev. Dr. Thomas.

Audience joined in the Lord's Prayer, led by Rev. Dr. Kent, of Washington.

Rev. J. L. Jones nominated Dr. Thomas as chairman for this session of the congress, and he was duly elected.

Dr. Thomas said: I would say, friends, that whilst I thank you, it is against my judgment and feelings, in one sense, to accept this position. In the first place, I am not a skilled parliamentarian at all; I never have presided over anything much larger than an official meeting of a board of trustees or something of that kind. And then there is about it a good deal of work. I am not very strong, and I have a vast amount of work in the city here that may call me out necessarily most of the time. Yet I will say this: that last night we all felt the touch and thrill of the universal brotherhood of the life of humanity, and I felt it perhaps as much as anyone else, and what years and strength God may give me shall be gladly devoted to this cause—to see our vast scattered brotherhood made one, one in a common cause, that we may together try to make this a greater and a better world. What is your further desire?

Rev. Jenkin Lloyd Jones was nominated and elected as secretary.

DR. THOMAS: Have you anything to say, Brother Jones?

MR. JONES: I have some business which I am instructed by the committee to present at this time.

DR. THOMAS: I would say this: That in the work since the committee was organized last October, whilst we have all done what we could, Brother Jones has done most of the work, and if it may seem to any that we who have been on the committee are continued, it is not at our solicitation of course, for we have enough to do. It is only in the hope that we may help you.

Mr. Jones then read resolutions for the regulation of the future proceedings. The resolutions were carried with the exception of the one imposing a limit on the time of discussion of business, which was withdrawn.

Vice-presidents were then elected as follows:

Rev. Dr. Thomas Kerr, of Rockford, Ill.

Hon. John H. Bryant, of Princeton, Ill.

Hon. D. L. Shorey, of Chicago, Ill.

Dr. Emil G. Hirsch, of Chicago, Ill.

Assistant secretaries were appointed, and announcements made. The assistant secretaries named were Rev. L. J. Duncan, of Streator, Ill. Rabbi Hecht, whose place was taken by Rabbi Eisenberg and Rev. J. Mulholland.

One of the audience said: Mr. Chairman, I would like to know what part those who do not represent any particular organization have in this congress?

REV. MR. JONES: I explained last night that the committee who organized this con-

gress go on the theory that all those who have signed the call and all those who were asked by societies to be present in any representative capacity whatsoever, are considered members of this congress. Those who have not signed the call and are not representative of any organization are not members of the congress in the sense of voting or entitled to the floor, but we invite you now, as we did last night—all those who are in sympathy with the cause and believe in it, to sign the call.

MEMBER: Does the signing of the call now make one a member of this congress?

REV. MR. JONES: So it stands unless otherwise ordered—this congress runs its own affairs from this on.

DR. THOMAS: We want all we can get.

MEMBER: The only thing in the world that I represent here is myself. I would like to be a member.

DR. THOMAS: Put your name down.

The report of the secretary of the work done up to this time was called for by the chairman, and Rev. Mr. Jones read his report.

REPORT OF PROVISIONAL SECRETARY, REV. J. LL. JONES.

If any one should ever care to know the exact history of the origin of the movement represented by this gathering, the following are the chief facts in the matter:

One beautiful day in the last of July or early August, 1893, Dr. Thomas, Dr. Crowe, and myself met by appointment on the north steps of the *Puck* building in the World's Fair for the purpose of talking the thing over. From there we adjourned to the veranda of the Wisconsin building, where we did talk it over and there determined to ask Dr. Hirsch to join with us three in sending out a preliminary circular, which was subsequently drawn up, approved by us four and sent out over our signature under date of August 15, 1893. This circular was addressed to three or four hundred ministers and other workers most likely to be interested, and ran as follows:

Dear Brother: There are indications that a union of the Liberal forces in religion is inevitable. This will probably come, not by disturbing existing relations, but by such practical co-operation as is naturally suggested by our common sympathies of thought and purpose. It may be possible even now to unite in one strong commanding organ, the present papers which are representing this spirit of co-operation among the Liberals; such as the *Non-Sectarian*, the *Universalist Monthly*, the *Free Church Record*, the *Liberal Co-Worker*, the *Conservator*, the *Reform Advocate* and *Unity*.

Is not this Columbian year, the year of the great Religious Parliament, an auspicious time to discuss, if not to inaugurate a movement that may become related to the representatives of Liberal Religion, church and unchurched, as the Evangelical Alliance and Christian Endeavor movements are related to the Orthodox world?

It is proposed to hold one or more private consultations of those interested in this movement in one of the side rooms of the Art Palace in the city of Chicago, during the Parliament of Religion, perhaps on the afternoons of the 19th and 20th of September. Would you be willing to join in such a conference? What do you think of the possibilities, and what of the duties in this high and perplexing emergency incident to the prophetic times in which we live?

Please send your reply as soon as possible to Jenkin Lloyd Jones, 3939 Langley avenue, and we will keep you advised of further developments.

Yours in the interests of the coming religion that will be liberal in spirit, untrammelled in thought, free and growing in methods, and true to the ideal of American Democracy.

The response to this letter was prompt, cordial and unexpectedly large. Notwithstanding that it was in the vacation months, 118 letters were received. These letters were edited and printed in pamphlet form through

the kindly offices of Mr. F. W. Sanders, assistant editor of *Unity*, and were ready to put into the hands of those who gathered in response to the invitation at the date indicated. On the afternoons of the 19th, 20th and 21st of September, while the great tides of humanity were eddying through the halls of the Art Palace, while the Parliament of Religions was at its height, from ten to forty ministers attended the three sessions held in Room 23 of the Art Palace. The consultation was free, frank but broken, disjointed and on that account incoherent. The excitement and rival attraction of the place were such that the possibility of any such a meeting was encouraging. At this meeting Dr. Thomas acted as chairman and Rev. Arthur M. Judy of Davenport, as secretary. The outcome was the appointment of a committee of ten with instructions to issue a call and arrange a program for the first American Congress of Liberal Religious Societies to be held in the city of Chicago during the month of May, 1894. The committee consisted of Messrs. H. W. Thomas, E. G. Hirsch and Jenkin Lloyd Jones, of Chicago; W. S. Crowe of Newark, N. J.; W. L. Sheldon and R. C. Cave, St. Louis, Mo.; William M. Salter, of Philadelphia, Pa.; A. N. Alcott, of Elgin, Ill.; E. L. Rexford and M. J. Savage, of Boston, Mass., with Dr. Thomas as chairman and Mr. Jones as secretary. Even then, the committee at least know how nearly the whole thing came of going by default, from the mere pressure of business and the pre-occupation of those concerned. Various attempts were made to call the committee together, but it was found impossible. Nothing practical was done until the first of March, when Dr. Hirsch volunteered a fortnight's salary to a stenographer, and the work began in earnest. Since that time the work has been pushed without interruption. A clerk has been kept continuously busy, during which time we sent out, first, the remainder of the edition of the pamphlet containing the first letters, then a call for signatures, a thousand of them, after which the call with the program authorized by the signatures. In all about five hundred letters have been written, and the money exhibit will give a suggestion of the other postal work done. The call has been signed by about nine hundred people, up to date, and the signatures have come from nearly every state in the Union, representing over 200 localities. The theological and ecclesiastical range has been equally inclusive. At last count, the book of autographs contains the signatures of sixteen ministers of Independent societies; five Ethical Culture lecturers; twenty-one Universalist ministers; fifty-eight ministers of Jewish congregations; 140 Unitarian ministers; sixteen editors and journalists; twenty-two presidents, professors, teachers and other educators; the board of directors of the Free Religious Association, the Illinois Unitarian State Conference, the Minnesota Unitarian State Conference, the Women's Western Unitarian Conference, and perhaps others have signed the call almost entire. We have signatures of Quaker and Orthodox, and delegates have been appointed from several churches, including the People's Church of Chicago; the Independent Congregationalist Church of Battle Creek; the People's Church of Peoria; the First Free Church of Tacoma, and others. Some ministers have given their parishioners an opportunity to sign the call. Stewart Avenue Universalist Church in this city sends 60 names; Plymouth Church of Indianapolis, Ind., 41 names; the Unitarian Church at Carthage, Mo., 40 names; All Souls Church of

Chicago, 90 names; Miner Unitarian Church, S. D., 37 names; the First Free Church, Tacoma, 17 names; the Unitarian Society of Newton, Kas., 17; The Peoples Church, Kalamazoo, Mich., 6; Church of Our Father, Buffalo, N. Y., 14; the First Congregational Society, New Bedford, Mass., 31; the Unitarian Church of Perry, Ia., 9 names. An analyzed list of the signatures accompanies this report. The committee recommend that the congress at this session shall consist in its voting constituency of all those who have signed the call and those who come as delegates or representatives of any society. The names referred to form but a small part of the encouragement that has come to your committee. In most cases there has come with them words of hearty cheer and anxious solicitation that wisdom and faith be given us at this meeting to so shape plans that the faith and wisdom indicated by these names may slowly but surely flow together in the interests of high issues.

In the pages of *Unity* and the *Reform Advocate*, we have already given to the public a few of the encouraging words that have come to us. Many more have come from sources and in a way which it is impossible to report. Mr. Barrows, of the *Christian Register*, writes:

The difficulties of closer organization and co-operation for practical work are great but I am sure that they can be overcome. As Shakespeare says, we often "lose the good we oft might win by fearing to attempt."

Professor Oliver, of Cornell University, says:

The spirit that is thus uniting the best social and moral forces is one that not all the selfishness, corruption and superstitious folly about us can long resist.

The Unitarian pastor at Ithaca says:

Your movement will pioneer religious progress into sunnier, more fruitful lands.

Another Unitarian minister, from San Francisco, Cal., says:

I believe the hour has struck for the emphasis of humanity above theology, of the things that unite instead of that divide. I am feeling more and more strongly that a new organization must be formed inclusive enough to take in all liberal societies, and that it must go on and do its work whether liberal societies come in or not.

A layman from Nebraska says:

There are thousands of us in this State—silent watchers—watching for the dawn. The spirit of freedom and common sense is moving over the stagnant sea of religious thought, and the result will be of great benefit to the human race.

A woman from Vermont says:

I am in hearty sympathy with any movement tending towards the Free Universal Church of America.

A Unitarian minister from Massachusetts says:

No basis of fellowship can be broad enough that leaves any one out.

The pastor of the Second Unitarian Church in Boston says:

I am ready with voice and pen to do all I can to help forward co-operation.

The venerable Professor Joshua Young, of Massachusetts, writes:

Sectarianism is on the side of the enemy every time. But my age and extreme infirmity will prevent my attending public meetings, and, I fear, my being anything more than a delighted spectator of a noble effort worthy of all success. Should the enterprise go on, I shall be most happy to contribute of my slender means to its treasury, that is, to show my faith by my works, with the hope that the smallness of the latter will not be taken as a measure of the former.

A Jewish rabbi of Pennsylvania says:

It would certainly be a pity to have the good work inaugurated by the "Parliament of Religions" stop with a mere beginning. It will be surely guaranteed that great and good results will flow from your gathering.

Dr. Shutter of Minneapolis writes:

The project is one which meets my hearty sympathy and for which you may count on me to do anything that lies in my power.

A Milwaukee rabbi says:

It is what the world needs most. I shall certainly add my share.

I give these as sample quotations that might be multiplied by the hundreds.

From Col. T. W. Higginson, of Cambridge, Mass., acting president of the Free Religious Association, comes the following:

I am very sorry that it will not be in my power to attend your congress, although delegated to do so by the Free Religious Association, of which I am just now the acting president. I have, however, appointed as delegates Mr. B. F. Underwood of Chicago, and Rev. A. W. Martin of Tacoma, Wash., both of whom are or have been officers of the Free Religious Association, and both of whom will, I hope, attend.

For myself, I view the congress with great interest and delight, as a momentous step in the progress of liberal thought in America. There are obvious reasons why it is much harder to unite liberals than conservatives in any strict tie. Indeed the strength of conservatism lies in its power to organize, while that of liberalism lies rather in original impulses and in that personal ardor which often abhors all organization. It is impossible, if it were desirable, to frame another Roman Catholic Church out of those who decline to accept any priest or book as a source of infallible authority. Yet some form of organization can doubtless be devised by you which will bring together for working purposes many scattered liberal movements, and will end by making them more liberal than they now are. This is what the Free Religious Association attempted, after a fashion, many years ago; and although your enterprise is somewhat different, yet you have a younger generation to deal with, you have a more central basis of action, and you may yet reap where that Association only sowed.

Your organization, in turn, may not prove to be complete or final; but we must take one step at a time, and the day seems ripe for yours. It is not possible that men and women can much longer feed on such dry husks as the words Unitarianism, Universalism, Judaism, Quakerism; Christianity itself is but a larger sect. Whatever comes of your movement, it will help the world along and bring us a little nearer to a platform on which all liberals may work together for good. Between that platform and Rome, there is not an inch of ground on which a consistent human being can stand.

Far more encouraging than these words from the ministers of those faiths from whom we might expect co-operation and sympathy, is the sympathy manifested for this movement by the educators and laity of the land. The endorsement and encouragement of such men as Prof. Fiske; President Schurman of Cornell University; the editor of the *Arena*; Orello Cone, president of Buchtel College; Clara Conway of Memphis Institute; Prof. Bascom, of Williams College, and many others—lend not only dignity but solemnity to the responsibilities that rest upon this gathering.

Lastly, I wish to speak of the still more significant encouragement that has come to us from that high constituency which one of our correspondents has named "The Higher Orthodoxy," those who have succeeded in fusing doctrines into progress and seek with more or less success to combine the hospitalities of the new faith with the consecrations of the old. Writes a prominent leader of this class, pastor of a great work and church:

I have no use for theology as we know it. There must be theology of course, but theology is a more backward science than any other in which the world is interested, and I cannot if I wanted to ever so much give the time to modernizing it. I have more important work on hand. My interest is engrossed by the condition of man. I think God wants us to attend to rectifying human relations, and will be quite satisfied with such relations to himself as grow out of our right relations to our fellowman. To this extent I am most heartily in sympathy with the objects which the congress sets forth. But your work is not quite in my line. It would not be advisable for me to become connected with it. I believe we are in the dawn of a new era. The key-note of the prophet's word in the near future is to be as it was in the early days of Christianity, the Cross of Christ; not in the old sense; not in a sense which involves the wrath of God or any substitution of Christ for us as bearer of penalty, or any such impiety, but the Cross as the sign of the essential nature of a loving God, the sign of love suffering, as love must suffer, and the sign no less of the essential character of divinized human life. Not the Cross for men, but the Cross of and in men.

And more to the effect which shows that while distrustful of the potency of the methods which we may use, he is in sympathy with the purpose and the aim.

Similar letters with much the same import come from Washington Gladden and Professor Ely of Madison, Wisconsin. President Andrews, of Brown University, feeling the

indefiniteness of our circular, hesitates to discuss the outcome or express an opinion, but is assured that our congress will do good, and regrets that we have not been able to secure the attendance of the liberal men inside so-called orthodoxy, men like Moxom of Springfield, Briggs of New York, Boardman of Philadelphia, Beach of Cambridge, Lyman Abbott and Heber Newton of New York. "A convention of the gentlemen who have issued this call and an equal or larger number of progressive or orthodox gentlemen, would produce a marked effect upon religious thinking at the present time." It is my confident opinion, that if we persist on the lines and in the spirit which we have progressed this far, the wish of President Andrews is not so far in the realm of impossibilities as many might think. In this opinion Heber Newton seems to share, as he writes me from the midst of his physical infirmities as follows:

I cannot refrain from sending you a line to express my exceeding interest in the approaching Congress of Liberal Religionists, with reference to the possibility of some closer union among the various liberal and independent organizations of the country. As it seems to me, the movement towards any religious unity in the country must follow the lines of least resistance—which evidently would be the lines of existing sympathies. Wherever religious organizations are now standing peculiarly close to each other, wherever the barriers are low between them and the points of contact many and close—there the first steps towards any new and larger union are to be taken. Now, evidently, the scattered Liberal organizations of the country stand in close relationship one with the other; their points of union being already strong in the spirit, their points of antagonism few, their grounds of sympathy many. Plainly, as it seems to me, one of the steps towards any larger and more general unity in the future is for such Liberals to draw together and consolidate the forces which are now making for freedom and rationality in religion. The waste of forces in every direction is so enormous from our scattered individualistic mode of working—our ecclesiastical bushwhacking—that every effort should be made to minimize this waste. I hope Providence will guide you to some practical mode for coming together for practical work.

Those of us who remain within the old historic churches for obvious reasons, but who are facing the future as the direction in which light is coming, cannot but watch your movements with intense interest and sympathy. I see no reason why your platform should not be made so broad that individuals among us could meet with you as we have done in the past on the platform of the Free Religious Association.

Prof. John Bascom, of Williams College, writes:

I am both willing and glad to try tentatively with you and with others any movement that promises more rapid and harmonious social progress. The intellect is necessarily analytic and decisive. It is facts counts, actions that are synthetic and constructive. We shall be agreed if we walk together in the pursuit of common objects. It is the activities of life that call out its sympathies; efforts that melt minds and hearts together.

The Kingdom of Heaven is the perfected thought of God. We shall discover that thought and make it our own in the pursuit of that kingdom. We are certainly agreed as to many of the things which that kingdom ought to contain. Let us pursue then, and we shall assuredly learn what more it must include and what more exclude.

And here is still another word from the president of Iowa College, at Grinnell, Ia:

Replying to your cordial letter of April 30th, I desire to thank you for your hearty invitation to the congress May 22d, with its attractive program. My duties are such that it will be impossible for me to meet with you, though I should be glad to do so. While I am by no means an extreme liberal myself, yet I do desire to be found strongly and enthusiastically on the side of anything that looks toward broader fellowship among men. It seems to me that the forces of evil in the world are so magnificently organized, that if they are to be successfully met, it is necessary that all those who love the truth and are ready to sacrifice themselves for the right, and give themselves in love to their fellowmen, need to work together and not pull apart. If we must wait until all men agree before there can be fellowship in work, then alas for this world. I believe that the times are fully ripe for a forward movement in some department of human activity which will unite for righteousness all the forces that can be gathered on that side. What should take the lead if not the Christian church in such an organization? It seems that the course of events is pushing on with a rapidity which no one can measure, toward the necessity of an organization of the conscience of the community. For the church to take the lead, and if it seems best, itself to become such an organization, is for the church to repudiate its mission. Civilization has come upon its social stage. I believe that the Christian

church stands before an open door of the greatest opportunity for leadership in this new movement which it has had since the first years of Christendom. Any sacrificial, unselfish, pure and divine work, organization or meeting in the interests of such brotherhood of men as the coming age imperatively demands, must have the benediction of God upon it and with it.

And lastly, here is a word from Dr. J. H. Ecob, of Albany, N. Y., who we may suppose represents a marginal Presbyterianism, as much as anything:

You are right; I am profoundly in sympathy with any movement looking toward a redemption of the church from its present time-worn, outworn systems, and I give my most hearty God-speed to any man or class of men who are moving in that direction. Wherever men are considering the welfare of their fellowmen and devising the best means for the speedy accomplishment of that end, there would I be in spirit, and I would not be easily barred out by any merely theoretical standards. Doubtless my tongue would be puzzled by many of the shibboleths of the Liberal sects, but my heart, I am sure, speaks ahead of my tongue, and in a much deeper language. I cannot be with you in the body, but whatever my fellowmen are seeking reverently, lovingly, to do for the world, I gladly take as unto myself, and would pass on to any needy brother.

Friends, I have given you enough to indicate how many there are who share with a correspondent's feeling, when he said, "I wait with a kind of solemn eagerness for the results of your convention. If you do succeed in bringing the abler, more sincere element among the Liberals into a real fellowship in the cause of devotion to common, universal religious ideals, it will become one of the leading events of the century."

Is not this occasion and this company equal to the emergency, so that we may obviate the danger expressed by this same correspondent, that we will "unite merely on negatives or else diverge into a multitude of pet theories?" The committee has tried to bring the work of this congress into as constructive a shape at the outset as would be consistent with the dignity and freedom of a deliberative body. Let us remember the principle laid down by John Fiske, that that condition is most conducive to organic growth that retains the greatest elasticity of the material consistent with cohesion. Let us attempt but little in the way of details, but shape our plans so that our future work and hopes may work themselves out. Avoiding polemics and vague rhetoric, may our work be sharp, constructive, earnest and prophetic.

I hand you herewith a financial exhibit of the money transactions up to date.* In the absence of other arrangement, I have acted as treasurer as well as secretary of the committee. This as well as all the other tasks, has been made possible first through the generosity of Dr. Hirsch, who warranted my securing the efficient help of Miss Minnie Burroughs, my secretary, in whose hands all the details of this correspondence and business now lie.

After the reading of the financial statement referred to, the preliminary report on a plan for permanent organization was presented by Rev. A. N. Alcott, chairman.

MR. ALCOTT preceded the reading of the report by the following remarks:

Mr. Chairman and brothers and sisters of this Liberal Congress:—I wish to say a word before reading the plan of organization, in order that you may understand a little better the spirit and the feeling of the committee that has framed it. As far as the phraseology and words go, I am alone responsible for what I shall say; but I have endeavored to collect, as well as I was able, the sentiments and the feeling of the committee in regard to this plan of organization, and I will give you my idea of the spirit that has animated this work so far.

*This exhibit appears in another column.

The time has come when experience seems to have taught us that in order to unite in the moral and religious work of the world, names, ritual, theologies and theories should be left wholly to individuals, and to localities. The days of authoritative and dogmatic religion are numbered. The days of freedom have come. If the ecclesiastical polity of the church shall be framed on the same principles and in the same spirit as the republican civil polity, recognizing the perfect autonomy of individual members, and the perfect autonomy of each church organization, we should in administration have the true American church. If on the thought-side of religion and morals, on the side of its theology or working hypothesis, there be perfect freedom from dictation and authority, the effect will be to introduce perfect honesty and truth into the pulpit and on the platform, not only, but to cause all doctrine pertaining to the moral and religious life of man to repose ultimately in the methods and conclusions of science. The great need of all moral and religious work to-day is a footing in demonstrable truth and an administration that is perfectly free, that it may be altogether adapted to the conditions and wants of our time. We need a modern church. The church needs the poise of conscious and purposed progression, not of fixity.

The present movement is not an assault on any denomination, nor any species of religious or other society. It stands rather on the ground of the common substance and spirit of all the various liberal denominations, churches and ethical societies. Thus its position is one of unity, good-will and peace. The friends of this movement believe that the common good and a wise economy of means and energies require a closer co-operation and fellowship of all the liberal religious and ethical forces of America, and indeed of the world, for the moral and religious service of mankind, the furthering of the truth they hold in common, the promotion of fraternal feeling, and the removal of misunderstandings and prejudices by a larger contact and acquaintance. We ought to have annual meetings, moreover, for the discussion of the various subjects that pertain to our common work and our common interests, as well as to the general social, educational, moral and religious well-being of man. An annual American congress of liberal religious and ethical societies would afford this great opportunity, and could not but result in much good.

We need a propaganda. We need much more of the evangelical spirit,—not doctrine, but spirit. We need along certain lines, where we can work harmoniously, a combination of all our forces. This compactness would greatly multiply our weight, efficiency and influence. By such united effort great economy would be gained, and great waste saved in many localities. We have endeavored in the tentative Constitution which is now offered for your consideration and, if you approve, adoption, to avoid the things which divide, and to propose the things which will unite. Names, rituals, theologies, theories do not, in our view, concern this congress, are irrelevant to its purpose; and, taught by experience we have left all such questions, which in the past have been divisive and occasions of differences, for each person, each church and each denomination or society to settle for himself and itself. We would seek, emphasize and push the common substance and spirit about which there is no dispute, and which constitute the true church in all churches, the

true religion in all religions, and which are as universal as the heart of mankind, and which conduct us into the broad and blessed field of universal faith. This congress will endeavor to find and stand for the universal religion, the religion of man—

"Whose priests are all God's faithful sons
To save the world raised up,
The pure in heart her baptized ones,
Love her communion cup."

We believe that membership in this congress need not disturb any one in his or her membership in any liberal church or other society, but that the two species of organizations can live and work together side by side in perfect consistency and harmony, this larger fellowship being but the logical fruitage of the lesser ones and necessary to make their work and spirit symmetrical and complete.

[The Plan of Organization as finally adopted will appear later in the proceedings.]

The plan of organization was on motion referred to the committee on Permanent Organization.

DR. THOMAS: The hour has now arrived for consideration of "What Can Be Done in Uniting the Culture and Religious Forces of Society by the Women," an address by Rev. Caroline J. Bartlett, pastor of the People's Church at Kalamazoo, Michigan.

WHAT WOMEN CAN DO IN UNITING THE CULTURE AND RELIGIOUS FORCES OF SOCIETY.

By Rev. Caroline J. Bartlett.

When a child, I sometimes amused myself, foolishly enough, by repeating some familiar word or name over and over, until it was emptied of all real significance and became filled with some curious and perhaps uncanny meaning which its mere sound suggested to my fancy. Some such foolishness, I think, the world is now practicing upon the word "woman," until the appellation that but just now conveyed an idea familiar enough to the world, has become the symbol for a great unknown quantity—unknown, but not unknowable, if the world can help it. From her obscurity as a seldom commented upon member of the genus homo, she has been suddenly evoked by the spirit of the Nineteenth Century which discovered her, and invited everywhere to define herself sharply against the back-ground of the regnant sex; and it may be confessed that she has responded with no undue coyness or reluctance. However, many women had ventured to hope that the Great Divide has been reached and over-passed in that Columbian year, and that woman might now be permitted to descend from the dizzy and arid heights of self-consciousness into a somewhat less conspicuous but more fruitful area of existence. But no! this most notable assembly, the child of that Parliament of Religions, demands to know "what women can do in uniting the culture and moral forces of society."

Having been requested to open the discussion of this matter, I study the question carefully—both the question and its relation to the rest of the program. Does it imply a recognition of woman as an actual or possible co-ordinate factor with man in uniting the culture and religious forces of society? Does it imply even more? for indeed I cannot find anywhere upon the program a question concerning what man can do to these ends. Now far be it from women to take advantage of the modesty of these gentlemen (who so kindly arranged the program without demanding their assistance) by exploiting the actual or possible achievements of women. What can women do in uniting the culture

and religious forces of society? The gentlemen were doubtless thinking of woman's efforts to unite the moral culture of women and men under a single, identical standard. Yet will we not boast until our efforts give surer signal of success. They are thinking that women as mothers contribute more influence than do men as fathers to ennoble, and thus to unify, the minds and hearts of each successive generation of children. We reply: Perhaps men may do quite as much when they awaken to their fullshare of parental responsibility. They are thinking of that great uniting social force, our true "National Guard," the women public school teachers of America. We say, There is no statutory bar against men assuming more of the honorable tasks (and less of the honorary emoluments) of public education. They are thinking of what women in their club life are doing to stimulate thought and action in currents that sweep away the barriers of sect and unite on the great sea of ideas and ideals that all well-intentioned people hold in common. We say: Gentlemen, do not be discouraged; you have a few clubs for serious purposes even now! They are thinking of that vast field of organized and personally administered philanthropies by which women are leading the world towards that practical solidarity of human interests which the world most needs. We reply: If men seldom yet give themselves, it is something that they freely give their money; and there are a few men in Chicago, even now, patterning after Miss Addams and the Hull House! Take heart! in all these lines you may do as much as any one, when once you decide to share more equally with woman the burdens and privileges of nurturing, teaching, comforting, nursing, repairing, sympathizing, that bring one near the heart of the world.

But it is just possible that such words of sisterly encouragement are ill bestowed. A second scanning of the program suggests that our brothers are not, after all, unduly depressed concerning their importance. In an *American Congress of Free Religious Societies*, occupying three full days, it would not seem on second thought, that fifteen or twenty minutes given to woman to discuss, not the subject in hand to be sure, but to discuss herself (with a few minutes allowed another woman to mention any omitted fact concerning the sex),—it would not seem that this is giving undue prominence to woman's part in this great and prophetic movement—not, at least, when we recall, with some difficulty, a mental shock, that this is an *American Congress of Liberal Religions* called into being by men and women, and that call eloquent of a belief "in the great law and life of love," and "a desire for a nearer and more helpful fellowship in the social, educational, industrial, moral and religious thought and work of the world."

The proposed nearer and more helpful fellowship in the thought and work of humanity is thus inaugurated by assigning one half of humanity to the pleasant and placating task of talking about itself for a few minutes before beginning the discussion of the subject for which the convention is called—after which that one half of humanity has no part nor recognition whatever in this council for uniting the culture and religious forces of the world. ("In the world, but not of the world," as it were.) I ask pardon. The ladies are permitted to give a reception in honor of the Congress, and to provide suitable refreshment for those who have gallantly and quite cheerfully borne the toils of thought and debate for them.

Now, to be serious (and I have meant to be serious, but the question presents diffi-

culties, you see), I hope no one supposes we take it as an intended slight from the brethren. I am sure they never thought of such a thing—that it is a perfectly involuntary and artless revelation of a state of mind. While they were busy arranging this magnificent program for discussing social, educational, industrial, moral and religious fellowship "of the most inclusive kind," they were quite unconscious of our existence. After it was all completed, somebody looked down and said: "Why, there are some women here! They can do something—let's see—society!—that's it! Let them prattle about it, and then we will give them some good advice as to just how they shall begin."

And, gentlemen, we shall be glad, when the question comes to general discussion, if you will kindly tell us how we are to begin to do the work it is needful we should do with you, if the proportions of this program truly indicate your expectations of us.

If I have indicated in a word some of the work which women are doing and shall do to untie the culture and moral forces of different classes and grades of society, surely enough has been said upon this subject when the great problem remains—namely, *the union of the culture and religious forces of the two co-ordinate halves of society, men and women.*

And be it understood, I make no special plea for woman. She may and does suffer from the divorce. But she is no longer asleep to her needs nor her defects. She is started on the road to progress at last, and she knows her goal. She, in touch with human service in the home, the school, the slum, the hospital, the world at large, leads a more interior life than you; she can evolve her soul's freedom and destiny alone, if she must. It will be imperfect, not roundly human, for the lack of you; but it will not be so imperfect as your expression of religion made without her help. Because: she is the mother, not merely physical but spiritual, of humanity,—she mothers humanity, and what she sees in this child of hers, she keeps and ponders in her heart.

I would not boast. Indeed, I must admit whether I would or not, that men have thus far led the world in thought and action. Reasons can justly be assigned for this which do not imply woman's necessary and continued inferiority in influence here. But even were it true (which I will neither admit nor stop to argue) that men always will lead in thought and action, how does this touch our problem? In all the past of theology, men have been at the front, have led the church militant, have conducted the great controversies, made the great schisms, formulated the creeds, hunted and impaled the heretics, set the standards and done the preaching of the world. Meanwhile, woman, thus relieved, has had some time to do the practicing. And let me ask, in passing, have you ever observed that where anyone names the qualities of the ideal church (which, under the present regime, we are so hopeless of reaching), they are precisely the qualities attributed to the ideal woman? Does not this suggest a hitherto unutilized means of bringing both nearer the ideal?

But now, what have the church and the world profited by this excessive division of function to which I have alluded? I will not speak of the moral effects, further than to affirm that this alienation of men and women along the higher lines of thought and life has been the chief producer of that pernicious double moral standard which has robbed manhood of one set of virtues and womanhood of another. Pass this by, but here we have, as the product of man's intellect, all

the cruel and inhuman and separatist creeds, to combat and to disintegrate which, has been a great part of the life-work of all the liberal religious societies here assembled; to surmount which, is the gigantic task proposed by this Congress. "Salt," said the little boy, "is what makes potatoes taste bad when you don't put any on." Womanhood, I say, is what makes religion hard and inhuman when she hasn't any voice in it.

Calvanism is faultlessly logical. "Faultlessly logical"—what more would you? O, for a mighty rising of womanhood in that hour, to declare the forgotten wisdom of the ancients, that the true seat of the intellect is in the heart!

Do not misunderstand me. I repudiate that popular antithesis of man as a reasoning and woman as an emotional being. Both reason and emotion are *human* qualities, and the man or woman who is radically deficient in either, is not a well-rounded human being. If there be a sex difference, I say it is a difference of proportion and emphasis; and if it be (as I believe it is) characteristic of women that they are inclined to worship a throbbing ideal rather than a lifeless formula, by that token should they be respected and valued in a religious conference whose initial and central utterance is belief "in the great law and life of love." If I must choose between "Silas Marner" and "Dolly Winthrop," I will go with her who, out of obedience to that great law of life and love, says:

"Sometimes things come into my head when I'm leeching or poulticing, or such, as I could never think on when I'm sitting still. It comes into my head as Them above has got a deal tenderer heart nor what I've got, for I can't be any way better nor Them as made me. And all we've got to do is to trusten, Master Marner—to do the right thing as fur as we know, and to trusten. For if us as knows so little can see a bit o' good and rights, we may be sure there's a good and a rights bigger nor what we can know—I feel it i' my own insides as it must be so."

But why must we choose between two phases of human development that are by nature not mutually exclusive but mutually complementary? *This*, this is the solemn truth: that we never yet once have had, and that we never will have a *natural* religion, a religion of *humanity*, till the two co-ordinate elements of humanity mingle to create it. Men and women may separately struggle free from many of the errors of the past, but neither sex can ever rise above its innate incapacity to express in terms of itself the whole of the humanity of which it is but half.

Friends, I was one of the great audience that was thrilled last night by the high eloquence and vast portent of that meeting; thrilled by that noble music made by men's and women's voices that throbbed together so far above us, descending but as if to draw our souls into that atmosphere of ideal harmony; thrilled by that prayer when once again men and women of varying personal creeds unite in one petition to "Our Father"; thrilled by our chairman's prophecy of that glad day when all of the liberal faith shall stand united to do their needed work in the world,—and I could not but think, what an earnest of that good time would have been even one honored woman sitting on that platform. My heart bounded to Mr. Simonds' assertion that "there is really so much more to unite than to divide the various *sects* of liberals"—and when I applauded the sentiment, I was mentally spelling that word *s-e-x*. With that esoteric understanding, I received a double measure of inspiration from Mr.

Salter's declaration that these sects may for a time have strengthened themselves by working alone, but that the time had come, the hour had struck for them to unite on equal terms for the great, eternal things that make for righteousness. Slightly adapting Dr. Hirsch's eloquent utterance, I could say: So long as to be a woman means *less* than to be a man, I am more than ever glad I am a woman (for, with Plato, I believe it is always better to suffer rather than to inflict an injury or indignity). But, with Mr. Savage, I believe that the drift of today is all toward a higher socialism, a co-operation of all the enlightened forces of humanity—"and we live by hope!"

Prof. J. Estlin Carpenter, of Oxford, England (who, by the way, said at the recent great Unitarian Anniversaries in Manchester, that he hoped the time was at hand when parents would train up their sons and daughters for the ministry), tells a story of a little girl who, being asked to define the word "epistle," said she wasn't sure, but she thought it was the feminine of "apostle." Our honored secretary was a voice, a persuasive voice, pleading with each of us last night, to think of our individual duty towards this movement. I may not be such a voice but I want to be at least an epistle among these apostles of free religion—an epistle begging favor to be read in the light of consistency with the avowed principles of this congress.

And this is the inevitable postscript appended to this "so long epistle which I have written with mine own hand." If it be time for the various branches of liberalism to quit outlining themselves severally against each other and against the back-ground of Orthodoxy and to set at some united constructive work for the world, is it not time for men and women as human beings to do the same? What can women do thus to unite the culture and religious forces of society? They can refuse longer to talk of themselves and their achievements and possibilities (as I had determined to refuse in this case until I thought of a few things I would really like to say). They can resolutely labor to make mere sex-distinctions as obsolete to the spirit and work of a congress like this, as are the terms Unitarian, Universalist, Jew—all swallowed up and forgotten in the task set, the ideal striven for by the common humanity in us all when touched by the Divine brooding in all and over all.

Shall man execute this long delayed justice? or shall it be that woman must, at least, sadly assert her own discredited divine prerogative, take up that crown of *human-hood*, and crown herself?

But men and women are natural allies. This artificial separation in the higher provinces of life is based on false principles which it is the glory of this congress to transcend. And thus, out of the logic and out of the spirit of this congress, there will come, as I hope and also believe, that better day—ininitely better for us all—when there shall be no Jew nor Gentile, Greek nor barbarian, male nor female but all shall be *one* in the renaissance of that Christ-spirit which even now dawns upon an expectant world.

The reading of this paper was interrupted by frequent applause.

MR. JONES: Mr. Chairman, having bent my back for the castigation—bowing my head in humiliation with the rest of the committee for the reproof which we deserved and merited, I have to say that the first thought of the committee for one to

speak on this subject was that noblest Roman of us all, Susan B. Anthony. [Applause.] This subject stirred her and touched her, by the way, quite differently from the manner in which it did the first essayist, and I wish I had her letter here, but I have not. She asked that Mrs. Ellen Battelle Dietrick, of Boston, might speak her word for her; so the invitation went to Mrs. Dietrick. Mrs. Dietrick, unable to be present, sent a communication which she requested me to read for her. I will not trespass upon your time by reading the paper, which will in due time be given to the press, but I will give the last paragraph, which shows that there is a thought problem in the topic, and that one end which commended itself to her attention was a divorce between religion and culture, the responsibility of which at this later day, and in the best society, is partly, at least, attributable to woman's energy and zeal. I read the closing pages of Mrs. Dietrick's paper. The rest you will read in the report.

Mr. Jones then read a part of the paper, which is here given in full.

WHAT IS RELIGION?

By Mrs. Ellen Battelle Dietrick, of Boston.

Was there ever a thing more talked about and less understood, than this which we call religion! It is belief in God with a sincere desire to do his will, says one definer. It is that sense of duty which rests on the minds of men, arising from the felt relation in which they stand to an almighty power, says another. It is our creed as distinguished from "foreign superstitions," says each bigot upon his own native heath. But the only explanation of religion which we find in the sacred literature of our race is that it is the power which is manifested by lives of unselfishness and purity and active sympathy with the suffering. This, alone, we are therein told, is the sign by which we may recognize that which in the sight of God really is religion pure and undefiled. The proof of love for God is love for humanity, for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The love for humanity is indicated by two lines of conduct,—by doing unto others what we would have others do to us; and by not doing unto others that which we would not that others should do to us.

And yet, clearly as religion and the religious life is thus expounded for Christendom, we are a congeries of irreligious religionists, with scarce an appreciation of what our actions should be that they may come into harmony with our loudly professed creeds. We are tolerant—when there is nothing repugnant to us to be tolerated. We are just when it seems to us "expedient" to practise justice. We accord to others the liberty we prize for ourselves—when we are sure that liberty will be used as we think best. We are reverent to our own creed; kind to our own poor, according to our own judgment of what is good for the poor; magnanimous to the sex which we call the weaker, according to our own opinions of magnanimity.

But were Christ to judge the United States today he would say of us as strongly as of a race of hypocrites of old, "Do not ye after their works, for they say and do not. Woe unto you, hypocrites! for ye pay tithes, but have omitted the weightier matters of the law,—judgment, mercy and faith,"

In this land which is called, *par excellence*, the land of the free, we are living amidst the most utterly false social conditions conceivable by the mind of man. Law compels half the people to be legally dumb; custom enforces upon half the people political passivity; and "religion" condemns half the people to stand in the pillory of subjection to the other and less moral half, on account of a mythical sin of a mythical first woman of the human race! In a prominent pulpit of the greatest city in these United States in this month of May, a Christian preacher has again denied the right of American women to possess the freedom accorded to man, on the ground that a preacher of Palestine 2,000 years ago commanded women to be submissively subordinate to man. And in thousands of pulpits in country towns and by-places, Let your women keep silence; be silent and submissive; be in subjection,—are the texts which effectually tie millions of hands and effectually gag millions of voices in the presence of evils against which every hand should be zealously at work and every voice be uplifted.

Said a southern Methodist clergyman not long ago, "We have no trouble with our people on the score of infidelity, they are all devout believers. Hardly an infidel is to be found throughout the entire south. But we do have reason for alarm with regard to immorality. A perfectly moral man is as difficult to find as an infidel among all our southern churches." But how should we expect virtue from the children of the bond-woman? How can morality be produced in a nation which is utterly false to its own principles? "We were made for free action," says Channing. "This alone is life, and enters into all that is good and great. Virtue is free choice of the right; love, the free embrace of the heart; grace, the free motion of the limbs; genius, the free, bold flight of thought; eloquence, its free and fervent utterance." And yet we call ourselves a free people in a land where every condition of life, from the cradle to the grave, is legally controlled by one sex which denies the right of free action to the other in every human relation! Here lies the evil cause of irreligion and immorality—the utter lack of freedom for the mothers of mankind. There can be no virtue where there is no freedom of choice. The human race is stumbling along with one half of its brain stupefied, one hand bound, one foot clogged. It has forced woman, or allowed woman, for she is equally responsible, to fall into the position of a parasite, to her own deadly injury and to the consequent injury of the race. Man—male and female—is as evidently designed for active thought, work and independent motion as are the parents in every other species which lives, moves and has being on earth. The fall of woman was not a cause of subjection, but subjection to man was the cause of her fall, and the subjection of the wife to the husband marks the beginning of the decline and fall of every people in history which has died from lack of moral force. To an unthinking people it may have seemed a beautiful ideal—that of two souls with but a single thought, two persons but as one person, and that person the masculine person. To the thoughtful it has become a mark of political death, or, at best, of political stagnation.

We stand now at a point where a national course must be decided upon. Shall irreligion longer masquerade as religion to teach the American people the most deadly falsehood that ever emanated from the caves of superstition? Or, will true religion, pointing to the fate of China and India as

warning, boldly direct its blows for truth at this root of all social and political immorality? Faith today means faith in woman's perfect freedom; hope is looking beyond the mistakes she will make in learning how to wisely use that freedom; charity is the love which will cast out all sex-jealousy, generously declaring "The tools to those who can use them, and let God settle the rest."

It is something to have women brave enough to bare their faces to the light of the sun; it is something not to have them hobbling on painfully bound and helplessly crippled feet. But it will be vastly more to have their minds bared to the noonday blaze of bold truth; vastly more to have the bonds of ignorance and superstition forever torn from their atrophied brains. Just the other day, before a great convention of representative women from 33 American states, the president of an organization which represented 40,000 homes said in her annual address: "Let me advise you in your assemblies to carefully avoid all discussion of religion and politics, as two fields of thought in which you could not expect conformity of views." Consider for a moment what it means when the representative of 40,000 American homes applaud advice to the chief homemakers to eschew all opportunity of hearing fresh thought, of exchanging views on the topics which embrace our whole duty to God, to ourselves, and to our fellowmen. Consider what it portends when the mothers of the race have become creatures who refuse to hear any side save that side of a question to which they have been trained to conform.

The hope of true religion depends upon making woman a thinker, "If she be small, slight-natured, miserable, how shall men grow?"

She needs to be roused to think more of Christ and less of Paul. More of the Paul who declared, "In Christ Jesus is neither male nor female;" less of the Paul who officiously attempted to regulate wives' relations to their husbands. More of the golden rule, less of ecclesiastically-evolved creeds. The whole history of mankind has been of a race cowardly fearing to trust its own intellectual freedom; of a people far more concerned as to what is expedient than as to what is just. Omniscience alone can decide questions of expediency, but, following the golden rule, every individual can decide what is just. The dawn of the new heaven and the new earth will be ushered in when men put their faith in the principles of justice, expending justice by the code of love.

Miss Sadie American, was then called upon to open the discussion.

MISS SADIE AMERICAN SAID:

Ladies and Gentlemen: There sits brooding on the universe a spirit which holds in its lap the sum of energies; it makes for progress, it adjusts itself to the needs of the hour, it is all-pervasive, it manifests itself in divers forms. Men have called it by many names, faith and love, truth and beauty, justice and duty, fortitude, temperance, intellect and emotion, culture and religion; but when they sought to body it forth to the eye they gave it the one form found adequate to hold it and thus paid the immortal tribute to *das Ewig Weibliche*. Woman it was they made "the interpreter between the gods and men." And now she is asked to justify the honor done her by showing what she can do to unite two great forces between which a foolish world has raised false barriers, but which, in reality, are two expressions of one great energy.

We are in an age of agitation, of restless working, of rebellion against old bonds, the air is full of discordant elements. Woman can be a harmonizing influence to bring order out of chaos, to change noise into music, to prove what seems the song of the siren to be the hymn of angels.

"Seeing things steadily and seeing them whole," with her wider outlook recognizing the barriers between culture and religion to be artificial, let her apply to them the torch of a moral and spiritual enthusiasm lighting a fire which shall blot them utterly from off the earth, that these two great forces may stand face to face, and all may know them to be one and inseparable. And as a first step may it be permitted me to consider what we and men can do to unite them.

Words among other things are straining against the trammeling use of centuries; it is ours to pour the rich gold of a new significance into the old molds, transforming and illumining them that they may anew catch and hold men's eye and ear and heart.

Religion has meant to most men the observance of certain rites, the subscription to certain creeds, through which something is got here and hereafter; culture has meant the training of man's capacities to a high degree. Both have been chained to a meaning too narrow, too individual, too selfish, too grasping. Religion is a force that makes for righteousness, culture a force that makes for refinement, this one intellectual, the other emotional, apart they are as meat without salt, together they sustain life and make for growth and progress.

We must prove this by showing that culture is not the mere improvement of man's mind and taste for selfish ends, but the training of all his energies and capacities for the service of his kind; by showing that religion is not an individual's relation to a God before whom he appears as coward or suppliant, an individual so-called salvation hereafter, but something far greater. It is because of this cramping interpretation that religion has so often lost its ground to culture. It is time we dragged off religion its confining fetters, that the world might at last see it in its true and glorious significance. It is time we made it not the medium of getting but giving, not the salvation of men but of man, not certain abstractions about the hereafter, but certain concrete entities having to do with here and now, not theory but daily practice, not worship but work, not the relation of God to men, but of man to man and thus to God. It may be the observance of any forms, the subscription to any creed, if only it tend to the real progress of mankind and create eternal happiness and salvation on earth and therefore in Heaven. And we can make it all this by translating force into power, thought into act, by putting abstract ideas into terms of life, by converting conviction into conduct. *Live* every principle, else all is worthless. A true religion makes for character, a true culture makes for character; this, the sum and result of conduct, holds the secret of their union. Associations giving mutual courage, taking counsel how to spread the good tidings and achieve results, are a help; but what is *done* must be done by the individual, in the individual for mankind.

Preparation has long been going on. Sappers and miners have been at work. The ax has been applied to the shackles of ignorance and tradition and superstition. Construction not destruction must be our watchword. Affirmation not negation our cry. Don't stand thinking what can be done, but do some one thing, that the record of fact

and experience may be begun. Do what lies before you, however trivial it may seem, and do it with your might. It will be a seed planted in the new Garden of Eden. Have faith in the "Power of One" and you will believe in mankind and in God. Whether in the name of religion or of culture, develop to its highest pitch every faculty of being, emotional, intellectual, moral, spiritual, in men for man, that culture and religion be no longer a cloak hiding a multitude of sins of omission greater than those of commission, but a transparent veil through whose gleaming folds shall glow the perpetual light of deeds for good, of a soul sane, perfect, whole. Then will the world know them for what they are, two expressions of one, divine spirit; and their forces will mingle as two dew-drops on a leaf.

Is there, now, any work which women as women can do? Woman has felt within her the stirring and straining of the *Zeitgeist*; the stress for freedom has forced her from her one-time passivity to the exaggerated activity we call aggressiveness. Between her and her goal lay a chasm which had to be crossed; no quiet step would do, she had to gird herself to run and leap. But now the chasm is crossed, the way lies open before her, though far from clear and smooth; the danger faces her that lurks in unaccustomed freedom, the danger that liberty may run too close to license, that in adjusting herself to new conditions she may throw away the good there was in the old. It was essential, it was inevitable that with the larger knowledge of our time the broadest education should be offered woman, that with knowledge no longer a fountain sealed her awakened nature should clamor for satisfaction in new directions, that with conditions making it necessary for women to become bread-winners for themselves and often for their families the gates of opportunity should be opened to them. It is right and proper that she should take advantage of every opportunity, but, claiming that all she wants is an equal chance, she must be content with a fair field and no favor and must not expect any to go ahead of her with rake clearing the path of all obstacles and stumbling blocks. If she have patience it will be cleared by the tread of many feet traveling the same road. If she claim strength she must not desire the treatment of weakness; the average woman is after all but an average human being and must be content to be treated as such.

There came to my mind in a facetious mood, the other day, a rhyme which may remind one or two of you of something you have heard before. It ran somewhat in this wise:

"In days gone by
Little Jane Horner
Sat in her corner
Eating her Christmas pie,
Quiet, restrained, unfree.

In this our century
Little Jane Horner
Comes out of her corner
To eat her Christmas pie,
She sticks in her thumb
And pulls out a plum
And says: What a Great Girl am I!"

Now it is right and just that Jane should come out of her corner to eat her pie, but she should remember that the mere finding of the plum is no very great merit and does not entitle her to consider herself a "great girl."

Women in all fields are talking about their capabilities; let them issue in works and all that is wanted will follow. It is the deed that conquers. The time has passed for

aggressiveness as well as for passivity; a sane and logical activity is the only method of advance. Because she may enter any door, let her not rush to enter all; instead of sighing for new worlds to conquer, let her concentrate her energies to subjugate thoroughly those she has and she will do more for a true and lasting progress. Let her work out her freedom, earn it. Her works will be a clear stream mirroring what she is and at the same time carrying her on to what she would be.

But there is one place where woman's sway and supremacy has never been questioned, that is in "society" in its smaller, yea, in its small sense. Here she has refused or neglected to do her duty; here there is a crying need for more culture, more religion. While with one hand she has pushed ajar the doors to many avocations, with the other she bars the way by her social prejudices—strangely social—to women entering those avocations as an ordinary business. Woman decrees a social ostracism; she does not accord her sisters a like standing and consideration to that accorded men entering the same avocations, and thus she debars all but the exceptionally independent from entering them, and even these feel the sting of the lack of social standing so dear to the heart of all. And in other ways she has not freed herself from prejudices which make life hard to live. Until her culture makes her ashamed of the dividing lines she draws while trying to obliterate those made by others, until her religion makes her treat with absolute equality those of differing creeds and classes, she has not gone far on the road to her ideal—nay, she has no ideal, blame is her portion and not praise. Do some call these things trifles? Aye, trifles they are, but such as make up life. It is the little things that tell for happiness. "Society" is all trifles; they are in woman's hands to make or mar a life, from trifles such as babes to that of changing a house or even a room into a home. Let her spend time and thought and care how to make these important for good and one task will be well done.

Unite if you will the culture and religious forces in liberal societies, but use their power liberally outside; unite if you must not as man, not as woman, but as human beings, remembering—

"The woman's cause is man's; they rise or sink Together, dwarfed or godlike, bond or free."

Clear away the parasitic forms that seem to hold her up but drag her down; let woman take advantage of every opportunity, develop every faculty,

"Live and learn and be
All that not harms distinctive womanhood;"

that as daughter, sister, friend, or wife or mother, in the narrow circle of the home or the larger sphere of society in its widest sense, she may do her duty as only the cultured woman can; that she may be a perfect blossom of truest womanhood. But let her not forget that

"Woman is not undeveloped man
But diverse."

lest the blossom turn out to be not the sweet rose, fascinating by the charm of its soft blending, its color and fragrance, but the camelia, fine, stiff, cold and forbidding.

By her life let her justifying the bodying in her form of the human divine attributes, in her life let her type the union of religion and culture, putting aside all pettiness, steadily struggling, striving for the ideal. Then in the just pride of a noble accomplishment will she receive a new homage, standing erect, dignified, clad in the golden

garment of a perfect womanhood, in a new Court of Honor, where the first messenger of dawn will crown her with an aureole of beauty, facing forward with the advancing light, ever ready to go onward with it, in it, 'till its course is over, and time is done and the sun of Progress ere it sets forever, sinking slowly beneath the horizon, sends back as a last, lingering, loving greeting a halo of glory to the Mother of Mankind.

CHAIRMAN: There is an opportunity now for brief remarks by ladies or gentlemen.

A LADY: I ask the pleasure of saying just a word for woman as the mother. I am delighted with this opportunity. I am rejoiced at the words uttered by the first speaker. She has done justice, and I am glad she has been honest and wise; and as to the mother's part, I will say that it is better for you men to forget to remember that we are women. It is better that we are one without any remembrance of sex, and the lady has told you more beautifully than I could, but if we laid it to heart it would be a grand thing for our sex. Our sons go out and wonder where the mother's place is. I have not always been at loss in this matter, for my son has rejoiced in his mother; but I do say that if woman had her remembrance, she would lead the sons better—it would be an easier task; it would be a united task, and everything would go more smoothly in society. And now, as I am a liberal Christian, I hope that we will take to heart the thought of this occasion, which is, for woman,—let her opportunity be as liberal as it may, she cannot do if she is not remembered, and if she is forgotten she surely will not have opportunity. It is not pleasant to press her cause. It always makes her feel debased. She likes to be recognized. Friends, there is one liberal Christianity for us all. It is high, very far beyond any sex or sect or ism, and I repeat it to you today in just one word—Mother. There are many things which should be united to make a religion. As the last speaker said, religion is not abstract, it is concrete. It is made up of aggregations, not made up of divisions. Now, if I could have today this meeting represent the liberal thought of the mother heart, as I stand before you—who has been perhaps a leader among the young, and who desires above everything else that the true religion should lead out our young—I should say to you, let us not forget our alphabet because you study geometry. Please do not forget that you have to study the alphabet, and if we are going to be liberal, let us be so liberal that we take all the education. Remember that you must be a Jew—not a converted Jew. I do not believe in converted Jews. I believe a liberal Christianity means to be a Jew through and through, but add to it Christianity—add to Christianity all the grand views in every religion that has been taught. When you go to college, you remember all the lessons you have ever learned. you do not forget them because you are to add to them. Today we must be liberal enough. We must learn the best things of every religion and be liberal on the large scale of being obedient to law, obedient to gospel, being divine in the fullest, not forgetting anything. This is my plea for you, for man and for woman and for our sons and for our churches; and we will never get a religion for our future needs until we take our present needs as the foundation and build on them for a future structure.

REV. DR. KENT, of Washington:—I have listened with very great pleasure to the papers of the ladies, and I think my pleas-

ure has been heightened by the fact that I represent the church in this convention which has done equal justice in this matter. At the present time our board of trustees is composed of six women and five men, and the president of the board of trustees at the present time is a woman. And she is not president simply because she is a woman, but because during the past three years which our society has lived, she has shown herself one of the most capable and earnest members of the society, and she takes her place at the head of the board not simply because she is a woman but because also she is one of the most capable. It gives me pleasure, I say, to voice that here. I hope that it will not always be a singular thing, but that it will become common throughout the length and breadth of the land.

MRS. M. KLEIN, of Van Wert, Ohio:—Mr. Chairman and friends: I have come here from Ohio, to represent a society of ladies—Christian Spiritualists. Now our society consists of all ladies, excepting one man, as to membership. That is not to say the audience are all women, but the society, organized and chartered, is all women. I am president and speaker of that society, and we are all ladies, and we have done a noble work in many ways; but we realize that isolated we can do very little, and I have come here as a delegate from that society to join this congress, to see what the opportunities are, and the prospects of co-operation, for we realize that there is a great deal of force wasted. We realize that there is a larger sympathy needed—a sympathy of forces descending and going out from the mortals; and I am rejoiced and pleased at what I have heard and seen since I came here. Last evening I was delighted. And most of all—and it needs not seem strange—that the place appointed is very appropriate for the step that this body of men, if men it be at the head, have taken. This temple is the very place, and I have many times seen in visions just such an assembly in just such a place, and as Judaism is the mother of true religion, I am glad that this great movement for the liberty of mankind has commenced in this temple, for we are not to be separate as sects if we are to advance the cause of humanity and bring about that blessedness and peace of men to be realized. There is a force behind all these conditions and effects from which humanity at present suffers, that needs to be analyzed, and by the united efforts of all the broad intellects in co-operation the cause of the effects can be studied and humanity receive a greater blessing than it has hitherto realized in its isolated efforts. We trust then that we may have an opportunity to speak at some other time of our work, and our desire in becoming members in co-operation with this congress. [Applause.]

CHAIRMAN: Miss Bartlett desires to say a word in reply to what has been said.

MISS BARTLETT: I would like to say one word—or one sentence, rather—in order that I shall not be misunderstood, as not realizing that woman has her specific work, as well as man his specific work, to do in uniting the culture and religious forces of society. I endeavored to indicate that in no uncertain tone in the opening of my address. I wish to say now that I quite agree with the two women who were invited before I was to give this address. However, the defense of the position which I chose to take this morning, advisedly, is in the fact that the sole place of woman upon this program is to discuss herself and her work in uniting the

moral and religious forces of society. Doubtless Miss Anthony and Mrs. Ellen Battelle Dietrick thought it was only one of many discussions in which woman would take part. I would gladly, and far more pleasantly to myself, have chosen another way of treating the subject; but I thought the circumstances called for my treating it in the way I did as best I could.

CHAIRMAN: Please remain on the platform, Miss Bartlett.

THE HON. D. L. SHOREY read a resolution of greeting from the WESTERN UNITARIAN CONFERENCE.

Resolved: That this conference recognizes the approaching American Congress of Liberal Societies as an effort towards union among Liberal forces, for which we have the heartiest sympathy; that we regard it as in line with the tendencies which this conference has long cherished; that we will gladly entertain any proposition which may be made by the congress suggesting a plan of union among the Liberal bodies which shall secure closer co-operation, without materially disturbing existing organizations; and that we heartily avail ourselves of the privilege of naming a committee of five, of whom the president shall be chairman, to present to the congress, this, its word of greeting and encouragement.

After reading the resolutions, Mr. Shorey said:

I will only dwell for a single moment, Mr. President, to emphasize one or two suggestions in this resolution. And one of them is that it is historical in the religious life of the West, as it is expressed in this resolution, that the tendencies which this conference has long cherished are in harmony with this movement. Mr. President, you know, as every officer on the platform here today knows, and many others, that in that conference for the last twenty years, nobody has been more gladly received and more welcome than you and your associates here at any of our meetings, on the floor or on the platform of our conference.

There is another suggestion as to the future: that the Western Conference will probably unite with any movement tending to greater co-operation, and therefore greater strength among the liberal forces. Speaking for myself, and I think also I may speak for that conference, that if the wise, comprehensive and discriminating plan which the chairman of your committee has presented this morning shall be carried out, there is no doubt about the future co-operation of that conference and all the churches, liberal churches—and I hope the number of liberal churches will be increased *ad infinitum*—all the liberal churches and societies in the West.

CHAIRMAN: I am sure the congress appreciates this paper and it will be referred to the Committee on Organization.

REV. IDA C. HULTIN, of Moline, presented and read a similar resolution from the Woman's Western Unitarian Conference.

Resolved: That this conference hails with cheer the approaching American Congress of Liberal Religious Societies as a logical fruition of the Unitarian hope and work;

Resolved: That a delegation of five members be appointed by the conference to attend these meetings and that the officers of this conference in every practical way co-operate in the future work of this congress on the lines of undenominational religious work.

Rev. Ida C. Hultin.
Mrs. E. A. West.
Mrs. S. C. Ll. Jones.
Mrs. W. C. Dow.
Mrs. M. H. Perkins.

CHAIRMAN: We are glad to receive this

paper, and it will also be referred to the Committee on Organization.

The Preliminary report on Publications was then read:

PRELIMINARY REPORT OF COMMITTEE ON PUBLICATIONS.

By H. R. Whitmore, Chairman.

That the influence of the press is a potential factor in molding public sentiment in our present complex civilization, in all the varied departments of science, ethics, politics, literature and art, is readily acknowledged by all. That it may be made of equal import in religious development is beginning to be recognized, and its value as an adjunct to the church to be appreciated. The old question, "Which exerts the greater influence, the pulpit or the press?" is no longer debatable. To every observant mind it is evident that the old churches no longer attract or influence the masses, and are rapidly losing their hold upon the intelligence and the support of those within their own fold. In marked contrast to this waning influence of the pulpit is the growing power of the press in its influence over all classes of the community, as is evidenced by the rapid and continued increase of publications devoted to all subjects affecting the social, intellectual, moral, and material welfare of the people.

Recognizing these conditions and possibilities, the churches are seeking to avail themselves of the advantages to be derived from publications, and we find many churches of many creeds propagating their special trust through their respective publications of various forms. At the preliminary meeting of this congress in September last, the impression seemed to prevail that the cause would be best served by the consolidation of the liberal publications into a larger journal, such as would command the support of those desiring such publication, and furnish a more valuable and influential medium for the propagation of liberal ideas. A proposition to this effect called forth a variety of opinions, both at the meeting and afterwards by letter, which tended to indicate that, while some sort of consolidation or condensation was desirable, there was not unanimity of sentiment as to the method of accomplishment or the form which such consolidation should take—whether a weekly paper or a monthly magazine, or both, would best serve the intended purpose. It also developed that there were naturally conflicting interests, pecuniary and otherwise, which would have to be adjusted to the satisfaction of the different publishers, and which would involve mutual concessions, difficult perhaps to secure. It therefore seemed desirable, if not absolutely necessary, to await the further recommendation and action of this congress before any well defined and effective plan should be attempted.

In the meantime, however, independent of any concerted action, and without any reference to the suggestion of the preliminary meeting, but prompted solely by mutual desire and mutual interests, three of the monthly publications united their fortunes and their issues, so that at present the journals claiming to especially represent the Liberal Independent movement outside of local constituencies is reduced to two weeklies—*Unity* and *The Reform Advocate*, of Chicago, and two monthlies, *The Free Church Record*, of Tacoma, and *The Non-Sectarian*, of St. Louis. We do not mention the influential and essential *New World* in this connection, as it stands so far above and apart from the others in its scope and aim; being specially adapted to the use of clergy-

men, students and scholars, and, while eminently deserving support and encouragement, not coming within the category or class of journals to which reference was had in the discussion of the subject—which confined itself to those publications which are more especially designed for the masses and are educational in their character.

Whether further consolidation than has already been made is desirable, and whether, if made, it should take the form of a weekly paper or of a monthly magazine, are questions which the publishers did not feel authorized to take the responsibility of deciding. Upon these points they desire an expression from this congress.

In order to secure this, your committee respectfully recommends that a committee be appointed at once to whom this report and all resolutions relating to publications be referred, which committee shall report, as soon as practicable during this session of this congress, such recommendations as in their deliberate judgment will best serve the purpose in view. This committee should not be so large as to be unwieldy, but sufficiently large to be fully representative both as to sentiment and geographical location.

In the opinion of this committee it is desirable to have both a weekly paper and a monthly magazine; this opinion is based not only upon their individual judgment but upon the expressed views of several who are recognized as leaders in this liberal movement. The character, scope and province of the two are necessarily and desirably distinct, and supply a different want; neither can fully meet the requirements of both. Aside from this, it is doubtful whether the weeklies and monthlies can be consolidated on a basis which will be satisfactory to the publishers, who are a factor which cannot be eliminated in our consideration of the subject.

Whether both the weekly and monthly journals can be made permanent and successful, depends very largely upon the co-operation of the clergy and the support of the constituency represented in this congress. It is but just to acknowledge that thus far the clergy have cheerfully and generously given their hearty co-operation, without which the success already attained would have been impossible; but it is perhaps equally just—for it is certainly equally true—to say that the support which they have received from the congregations of the liberal churches has not been so generous as would naturally be supposed. In the case of some of these journals, so far as can be judged, the subscriptions come mostly from persons outside the liberal churches (except perhaps the churches directly connected with their publication), with a larger proportion than one would naturally suppose from members of orthodox churches, who while loth to sever their old church connections, are seeking for broader fields and brighter light than their own pulpits furnish. These subscriptions also come very largely from the smaller cities, towns and villages which have no liberal church and whose spiritual wants find no other source of supply than that which such literature furnishes.

It will thus be seen that the work which they are doing is very largely of an educational and missionary character—among people whom the existing churches do not, and, in the very nature of things, cannot reach, but who are thus being imbued with liberal thought, and may gradually be brought into affiliation with existing liberal societies, or prompted to assist in the or-

ganization of such where none already exist.

Your committee do not think that the importance of the work which is thus being accomplished, and the extent to which it may be increased, can easily be over-estimated, especially when it is considered how ignorant outsiders are of the views, purposes, hopes and work of the liberal movement. It is a work of education which is not only of greatest importance to our liberal societies and to the people, but one which we do not believe can be so well accomplished by any other means.

If the people connected with the liberal societies would but regard this as Home Missionary Work and support it as liberally and enthusiastically as the orthodox churches support their Home Missions, there is scarcely a limit to the success and influence which these periodicals might attain.

The publishers, however, do not wish to be regarded as objects of charity; they desire to give a full equivalent for every dollar they receive; they ask no gratuities or subsidies, but they do ask and have a right to expect that, if they are accomplishing the work which they undertake in a satisfactory manner, each family in the liberal societies should become a subscriber; by so doing they will not only get the value of their money, but will assist in promoting the success and efficiency of the publications.

Your committee would also suggest that every society should regard these publications as the medium through which they should prosecute their missionary work, and that they should appropriate such sums as they can afford for the purpose, to be expended in subscriptions for these publications, to be distributed either by them or by the publishers where they will do the most good.

These journals have as a rule grown from small and comparatively inexpensive publications, so that in the beginning large numbers of copies—in some cases as high as 50,000 per annum—were distributed gratuitously, but with their growth and improvement the expense of publication has been so largely increased that such gratuitous distribution is now beyond their means, and is possible only through some such assistance as that which is here suggested.

It must also be borne in mind that these periodicals were not established from any mercenary motive, but solely for the promulgation of liberal ideas and the advancement of the cause, and, in some cases, all the work aside from printing has been done without compensation to anyone; now, however, they have outgrown the limit of gratuitous service, and the demands which they now make, both in time and expense, are too great to be borne by the publishers without a correspondingly increased revenue. This necessity is rendered the more imperative at the present time, when, owing to the general depression of business, the revenue from advertising is necessarily very materially reduced.

Whether these journals as now published are such as meet the requirements of the cause is for this congress to decide. If they are, then it should take such action as is most likely to increase their revenue, and thus enable them to be independent of voluntary service, and to make still further improvements and secure a still wider field of usefulness. If they are not, then this congress should make some provision for establishing upon a permanent basis such periodicals as will accomplish the desired purpose.

The time will doubtless come when it will not only be desirable but profitable to establish a regular publishing house of liberal

literature of all descriptions, with ample capital to carry on its business, but your committee is of the opinion that the time is not yet. This, like most good and durable things, will naturally be a matter of slow growth, and we must patiently wait and be content with what we can have. Satisfactory arrangements can, doubtless, be made for such publications as are necessary—among which we may call attention to Sabbath school and church books appropriate for our use—by firms already in the business.

Your committee believe that they have herein outlined the work of publication so far as is now practicable, and they regard it as a work whose importance cannot be over-estimated.

Never have the opportunities of the religious press been so great, never have the demands made upon it been so urgent and so varied as they are today. These opportunities and demands are largely attributable to the wide range of life which liberal religion attempts to reach; nothing which affects the welfare of mankind either individually or collectively is foreign to its mission; it enters all the various departments of human activity and life.

Never was conditions more opportune for great work through this instrumentality. The Parliament of Religions has set men to thinking—the spirit of inquiry is abroad and will not “down at our bidding.” Men are drifting away from the old faith and have not yet found the new—nor will they seek it, nor can they find it in the old churches. Speculation is rife—opinions are unsettled—creeds are crumbling and the old churches trembling on the verge of what seems to be their irretrievable ruin. The special province of the Liberal Church is to remedy existing conditions by educating the masses along the lines of higher religious and ethical ideals, and by the proper presentation of that which it has to offer as a substitute for dogmatic and sectarian theology, to satisfy the deepest wants and kindle the noblest aspirations of men; and we believe that the press affords a most effective agency for the accomplishment of this work.

It was announced that according to the plan of procedure of the congress the report would go to the Committee on Publications.

2 P. M. At the opening of the afternoon session Prof. Albion W. Small read the following paper:

THE SOCIOLOGICAL BASIS OF RELIGIOUS UNION AND WORK.

By Prof. Albion W. Small.

If the newspapers which I have read are correctly informed, two distinct aims have had the attention of the committee who organized this congress. The first was the desire to devise some plan by which the churches calling the congress might unite to send into small towns religious workers and leaders representing the consensus of opinion upon which these bodies might agree. With this object of the conference, it is of course not expected that this paper will deal. The second object was the drawing together of men of good-will, regardless of theological differences, in the hope of discovering larger possibilities of combining all available humanitarian energy into more effective fraternal co-operation for enlarging the sum of human happiness and widening the scope of the average man's opportunity. With this second object the present paper is concerned.

The topic was proposed by the executive

committee. It seems that, either by invention or inspiration, they have gone a long distance, in the mere form of statement, toward the final word upon the theme. Whatever may be possible in the future, it is at present a waste of words to talk much about church union. Ecclesiastical differences are not so trivial psychologically that they can be abolished by voting for a written constitution and by-laws. They are at least as deeply seated as the differences which make one man a minister, another a merchant, another a soldier; or one man an admirer of plantation melodies, another of symphony, another of oratorio, another of opera; or one family, by preference, residents of a flat, another of a house, another of a hotel. Aside from theological partisanship, there are sufficient causes for ecclesiastical factionalism in elements of human nature which are beyond modification by treaty. If the miracle of universal assent to one creed could be realized, that would not make permanent ecclesiastical union practicable. One man believes with his affections, another with his intellect, another with his will. The one becomes a St. Bernard or a Thomas a Kempis, the second an Augustine or an Erasmus, the third a Hildebrand or a Loyola. The cloister is no natural resort for the saint of the sword, nor administrative office for the saint of sentiment, nor battle-fields for the saint of the syllogism. No more can ritualist and rationalist and literalist consort together regularly to common edification. Until we can get people born, then, with such complementary temperaments that they can be more comfortable in a single church than they now can independently, we may as well consider a multitude of sects as virtually an expression of essential social economy. Unity between some people is inversely as their distance. Let us be joyful that it is so, and let not man try to unite what God puts asunder!

While, however, church union is on psychological grounds practically unthinkable, religious union, on the contrary, is so reasonable that the phrase is almost tautological. From the sociological standpoint, religion and union for promotion of human weal are but different phases of the same fact. Religion without humane co-operation is like health apart from a body. Union for human improvement, in some aspects or other, is virtually the only credible evidence of religion which we can offer each other, unless each is satisfied to accept, without collateral, the other's declaration of subjective condition. At all events, religion which matures into effort for the better discharge of human tasks is the only religion with which sociology, as such, has any ultimate concern, and religion with a distinct social mission is the only religion about which sociology, as such, has a right to speak.

These premises presumed, the sociological view of religious union discerns primarily certain aspects of fact, which are evidently misconceived by religious partisans.

The first fact to which attention should be directed is that calculation of possibilities of artificial religious union to a considerable extent disregards the already accomplished fact of progressive spontaneous union. There is more religious union in effective operation than we take into consideration. It was my privilege to be present day after day last winter at meetings in which the parable of the Good Samaritan was co-operatively re-enacted in this city. Whatever curious questionings my theological reservations might suggest, triumphant common sense—and even a Calvinist may have a sav-

ing remnant of common sense—discovered that here was splendid evidence of religion pure and undefiled; and of unity large and hopeful, where Calvinist and Catholic and Jew and Lutheran and Wesleyan and Unitarian were uniting forces for weary months in lifting burdens from Chicago's poor.

A first principle of sociology is recognition of the economy of functional differences in society—not merely the militant and the industrial functions have their place; not merely the sustaining and the distributing and the controlling function; but genera and species of functions within functions are both actual and necessary. From the viewpoint of sociology, the various religious types are organs of complementary religious activities. Whatever our definition of religion, a subtle principle works within religion so mightily that the manifestations of it which we encounter are invariably superior in some respects to its corresponding formularies. Relatively to the personal quality of their devotees, all the forms of religion which we have to do with are, in some sense, sanitary and salutary and for our present purpose most significant—they have a common tendency, varying in energy, but essentially social.

It would mark not a revival, but a decadence of religion, if denominations were to be merged into one mass of featureless homogeneity. There is not a religious sect in America that would serve God or man as well as it does today if the other sects should suddenly disappear. This is not to assert that *excessive* division of sects is not an evil. It is the assertion that, sociologically considered, sectarian divisions along certain natural lines of distinction are normal means of accomplishing the discharge of complementary religious functions.

This social fact is so important in connection with the large interests which we are together to consider, that it will bear repeated and varied utterance. Let me reiterate, then, that social analysis discovers actual religious unity in diversity, in the fact that every type of religion which we have practically to consider proposes *the service of mankind* as its aim. That purpose is so variously qualified, to be sure, that it is sometimes invisible to one religious group in the program of the next; but, in our society, religion and the purpose of promoting human welfare are never absolutely divorced. From the widest platform which we occupy in common, the different religious groups which are sometimes accused of applying a large fraction of their energy to hatred of each other, appear to be busy chiefly in attempting, with varying zeal and varying intelligence, to help men improve their lot.

It is a privilege to me as a Baptist to say in this presence that, whatever may have been the spirit of orthodoxy in any time past, it today includes sympathies as broad and generous as the brotherhood of man. There is an altogether needless obstacle to religious union in the assumption that one theological type is essentially narrow, while another type is essentially liberal. If you use the criterion not of opinion, but of sympathy, you will find that the reality of religious union today embraces good men, and, in my judgment, the tendency-making men of all creeds, and you will be convinced further that the humanitarianism of orthodoxy is as positive and as constructive as that of liberalism. I may be pardoned for claiming that liberalism is provincial in so far as it assumes that its spirit is today pre-eminently humane.

In the nature of the case, assertions like these are incapable of demonstrative, or at least of dialectic, proof. The propositions which I have made are the expression of opinion which has been forming from attentive observation of the behavior of the different organized sections of religious people in the United States, especially during the last decade. My judgment is that the hindrances to effective religious union, so far as these are accidents of denominationalism, are quite generally distributed among the sects, without exception. On the other hand, the spirit of religious union, manifest by different signs, is general enough to create an inclusive bond of brotherhood in the realization of larger common purposes than we have ever distinctly proposed.

A study which I have made during the last six months does not furnish proof of these propositions, because the facts leave so much to be desired; but I present the results such as they are, as a commentary upon the spirit of essential religious unity as illustrated by a group of Chicago churches. My assertions are that, if controversial sectarianism is, in any sense, a bar to genuine religious union, that bar is apparently as strong in the liberal as in the orthodox churches; and second, that if eagerness to apply humane principles to the solution of social problems is a trait of essential fitness for religious union, that zeal is as manifest in the orthodox as in the liberal churches.

For the six months beginning Sunday, November 19th, 1893, and ending Sunday, May 13th, 1894, I tabulated the church announcements in the Chicago Sunday papers. The number of denominations making announcements in the issue with which the tabulation began was 15. Others were occasionally represented, but the report includes only those whose bulletin regularly appeared. In the order in which the announcements appeared on the first date, the denominations were as follows: Baptist, Christian, Congregational, Episcopalian, Methodist, Cumberland Presbyterian, Jewish, Lutheran, Presbyterian, Reformed Episcopalian, Spiritualist, Swedenborgian, Unitarian, United Presbyterian, Universalist. The total number of sermons announced by these 15 denominations during the six months was 4246. Out of this number only 1880 subjects were mentioned. I classified the subjects, somewhat arbitrarily of course, in three divisions: 1st, *Sectarian*; distinctly defensive or aggressive in apology for denominational opinion. 2d, *Sociological*; attempts to throw light upon some particular concrete social condition calling for the application of religious principle. 3d, *Miscellaneous*; hortatory, didactic, expository, in which, from the assumed standpoint of the denomination—general religious instruction was attempted.

Of course there is a great liability of error in making this classification. The clergy are aware that printed sermon subjects must frequently be interpreted in a Pickwickian sense. Suggestiveness, not conclusiveness, is, therefore, all that can be claimed for the results. Having tabulated the subjects as judiciously as I could, I obtain, with reference to the first division—Sectarian discourses—the following percentages. Out of the 1880 subjects announced, .11198 were sectarian. The freedom from sectarianism, as indicated by pulpit subjects, was in the following order:

1. Lutheran, .000.
2. Baptist, .00322.
3. Reformed Episcopalian, .012.
4. Congregational, .0191.
5. Methodist, .0201.
6. Presbyterian, .0265.
7. Unitarian, .0294.

All the other denominations show a percentage of controversial subjects above the average.

On the other hand, of the total number of subjects announced, .096 were apparently sociological. (As there has seldom been a period when such subjects were more timely, the small percentage is somewhat remarkable.)

Recognition of obligation to make such subjects matter of religious attention, as indicated by frequency of sociological subjects, was as follows:

1. Congregational, .229.
2. Unitarian, .1372.
3. Methodist, .129.
4. Presbyterian, .1229.
5. Baptist, .1032.

Each of the remaining ten denominations shows percentage of sociological subjects below the average.

Please consider these facts for what they are worth. They are by no means demonstrative, for a dozen reasons which will readily occur to all. They are not the less, in a measure, corroborative of the impression to which I testify, not as a sectarian, but as a sociologist—viz.: 1st. Sectarianism is a virtue or a vice not confined to any single theological school. 2d. Humanitarianism is a social force molding the development of all religious denominations without exception.

The second general observation of fact, to which from the sociological standpoint I wish to call attention, which time does not allow me to develop; which, however, should be more fairly considered than it has been in the past,—is that there is needless friction in religious co-operation through denominational division of labor from failure to see that false judgments of denominational sympathies are passed from confusion of denominational *purposes* with denominational judgments of the relation of means to ends. Many a man is rated as a social conservative, and even a reactionary, not because he is blind to social evils, or indifferent to the need of improvements, but because he believes that means suggested are inadequate or even mischievous. It would bridge the social, if not the theological, gap between liberalism and orthodoxy, and close up the ranks of progressive humanitarianism, if it could be seen that differences between us are largely upon the relative importance of certain standards of belief, not as ultimate ends in themselves, but as means to ends. The orthodox man no longer believes in salvation by opinion; but he believes that a certain basis of belief is a more important factor in establishing the conditions of personal and social salvation than is admitted by his liberal brethren. That being the case, with common zeal for the same concrete result, the methods of orthodox and liberal religious action will often differ strikingly. Judgments about their relative economy, in the long run, will differ accordingly, but until we can convince each other that there is a more excellent way, the most effective unity will be this diversity in method, correlated by unity of aim into co-operation in influence.

In view of these two general considerations of fact, I venture to offer, in the interest of more effective and more frequent visible co-operation between men of good-will, regardless of creed; this practical judgment. All the religious groups represented in this congress are in substantial agreement in the belief that no man is fit for this life, or for any other life, until he is progressing toward realization of a quality of personality like that of Jesus. We are agreed that it is an

abortive religion which does not help all sorts and conditions of men to overcome restrictive conditions, whether physical or mental or moral, and to gain larger personal realization and more secure social station. Accordingly the wisest social program which churches of all creeds can adopt is, on the one hand, not the surrender of their individuality in a mechanical union, nor, on the other hand, a policy of criticism of each other's methods, but more precise definition of their own humanitarian aims. What is it to be a man? What essentials of manhood are we and the men about us missing partially or wholly? What means are available to help ourselves and our fellows from total or partial failure to more complete realization? We cannot afford to waste the energy of our church organizations in arguing that the church by our side cannot help men gain the goal of manhood. All the church unity possible will come in due time if each church applies the policy of intelligent religious zeal in adapting the best means which it knows to the work of making men fit for life, and life fit for men.

But what of theological improvement? I venture only this closing remark; and I deliberately choose this cautious reserve, because sociology is frequently associated with extravagance in thought: In so far as it is necessary for our churches to be Theological Seminary Extension Centers, let each of us first be sure that our theology is secure enough to be worth extending. We shall not reach that certainty if we try to buttress our theology in the assent of intellectual infants, and then assail the men of other beliefs for refusing to be convinced by force of juvenile authority. Let us not try to make theological controversy the means of ordinary religious edification. Let us learn to test our faith by the excellence of its works, not by the coherence of its words. When we are anxious for new knowledge, when we are really zealous for the triumph of truth, let us come out into the open and meet our peers. Let our theologies abide by the fortunes of dignified debate.

REV. F. E. DEWHURST, OF INDIANAPOLIS,

opened the discussion. He said:

Hundreds of years ago on the coast of Kent in England there was a magnificent estate owned and occupied by a royal Saxon, the Earl of Godwin. One night as if by magic this land was swallowed up in the sea, and remains to this day that great peril to sailors in the English channel—the dreaded Godwin sands. Years afterward a company of people was discussing this singular accident and asking the reasons for it. An old man who was present said: "It was the Tenterton church steeple." The company laughed but the old man was not wholly wrong; for there had been calm seasons on the Kentish coast for many years previous to this mishap and the bishop of the locality had taken the stones intended for the building of a strong sea-wall as a bulwark against the storms and with them he had built the steeple of the Tenterton church. Thus indirectly the bishop and his steeple were the occasions of the sacrifice of bread-producing land and of the perilous reef in the English Channel.

Herein is a parable unto people who take thought. For the history of religion records like blunders and misconceptions in sad abundance. The earliest and crudest expressions of the religious instinct seem very much like an attempt to steal the sea-wall to build church steeples with. That is, in order to win the sense of fellowship and peace with God, man inflicts upon himself sore hurts and grievous wounds; he sacrifices

even the dearest kin in order to secure the divine favor or to ward off the divine displeasure. The divine side of the ledger is constantly increased at the expense of the human side. The ratio between God and man is an inverse ratio.

There is some mitigation of this dreadful antithesis at one time and another, as e. g. when Abraham substitutes the ram for his only son, substitutes property for kith and kin; but after all the principle is not wholly changed, for man still takes something out of his life, something precious and needful, to give to God; he is still engaged in building steeples out of the sea-rampart. Micah speaks a clear word when he says: "What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God." And still later the prophet of Nazareth, taking the isolated commandments of Moses, joins their hands and unites them in an indissoluble wedlock. "The second commandment," he says, "is like unto the first." There is no contrast, but identity instead; the love of God and the love of man are the same thing where there is genuine love of either. The ratio is not inverse but direct. And herein I judge is the clear intimation of a sociological basis of religious life and work.

If I may say so, the theological method in religion is *aerial*; the sociological method is *architectural*. The middle-age scholastic theology is wholly balloon-like. It is big and inflated with a medium much rarer than our common air. It bounces about trying to get away from its moorings; it seems to have nothing in common with our mundane affairs; it is loosely held with the cable which binds it for the time being to the earth. It is literally and figuratively "up in the air."

Now so far as the theological principle is accepted as the true principle, so far as it has been the divisive principle in religious life and work, the difficulty of a real union is largely increased; it is not altogether hopeless, perhaps, but the difficulty is made as great as possible. The efforts of the travelers in different balloons to bring themselves together would not be an altogether interesting or edifying spectacle; nor is the effort without much danger to the balloons.

But the sociological method is architectural; that is, it begins its work in the lowly and familiar conditions of our common human life. It lays its great strong courses underground; it lays stone after stone and stretches out to include all that it can compass; and as it builds with patience and reverence you see rising those four mighty columns of faith, hope, love and righteousness, from which at length is to spring the over-arching dome which alone will satisfy the lurking sense of divinity in the heart of man, which alone can give that sense of completeness that is intimated in the words which St. Augustine spoke for us all: "O God, thou madest us for thyself; and our hearts are unquiet until they rest in Thee."

Thus the sociological principle is profoundly and constantly religious; it is in no sense a substitute for religion, in the deep and final sense of that idea. The sociological reconstruction, if we may so name it, is in no wise an attempt to do away with religion; for that would be as fatuous as an attempt to do away with the sky or to order back the sea. It is rather an exchange of the aerial for the architectural principle, religion crowning it all as surely as that splendid dome crowned the Administration building in yonder park, more noble and stately and divine by far than the domed balloon that floated and capered in the Midway

Plaisance. I do not then believe that the truth is expressed as closely as might be in the suggestive remark recently made by some one, that whereas mankind had been dealing in an almost exclusive way with the first of the two commandments which Christ called great, we were now in our modern time to deal in an equally exclusive way with the second of the two and were to have an era of sociological religion. Rather seems it to me it is to be the great privilege of our modern time to find the true synthesis of the two, that great reconciling principle that Jesus hinted when he said, "The second is like unto the first."

Now I would like my contribution to the discussion before us to be directed to this point: Of what value to us as a basis of common work and fellowship is this principle which I have ventured to describe as an *architectural* principle? How does the sociological as against the theological method in religion forward the unity of those who believe fellowship is desirable and who wish as far as possible to have the force which comes from presenting a solid phalanx to the foe? I have two or three reasons to give by way of answer to these questions.

1. This principle takes hold at the point where there is relatively the greatest certainty, the largest body of ascertained facts and so the broadest basis for agreement. I emphasize the word "relatively," and the emphasis which it is necessary to give is of a kind to take the complacency out of us and to dissuade us from supposing that we can find the millenium by the adoption of any new method whatsoever. I suppose the old distinctions between Calvinist and Arminian, between Trinitarian and Unitarian, are not sharper than are those which at the present time divide men over the question what it is possible and desirable to do for men and society. Nothing could make this clearer than the closing words in the two parts of a symposium in a recent number of the *Forum*, conducted by Mr. Bellamy and Prof. Sumner. Mr. Bellamy, speaking for the Nationalists, concludes with the solemn declaration that "not in many ages surely—perhaps never—have men and women during their brief probations on the earth had an opportunity to make so momentous a mistake as those who will take the wrong side in this battle." And Prof. Sumner, under the head of "The Absurd Attempt to Make the World Over," says in conclusion that "it is only in imagination that we can stand by and look at the world and criticise it and plan to change it. The greatest folly of which a man can be capable is to sit down with a slate and pencil to plan out a new social world."

In the face of such radically diverse opinions as these, it might seem that the exchange of the theological for the sociological method would mean only the renewal of hostilities on a new battle-ground, and that it would be on the whole quite as easy to meet on the basis of the Lambeth confession as upon any platform for human service.

But I apprehend that the difficulty is not so great as it appears; for fellowship and co-operation in a common task do not require a dull uniformity of opinion. The theological principle with a speculative creed as its organon does require this, if it is consistent with itself. But men may labor together for the accomplishment of some actual result while they discuss with each other in all possible earnestness the relative influence of heredity and environment, the relative effectiveness of individualism and socialism.

So, I repeat, the sociological basis for re

ligious union is the natural basis because it is a basis; it is the base-line and not the apex; it deals with what is relatively known and demonstrable; and really it is just the principle which John stated when he declared: If a man love not his brother whom he hath seen, how can he love God whom he hath not seen? I do not believe there is any modern formula that could more clearly assert the necessity of a sociological basis for religion, and the fatuousness of attempting to make the pyramid stand on its apex.

2. The sociological principle as a basis for religious fellowship means the elimination of irrelevant tests. It is of course apparent that all purely ecclesiastical, or metaphysical or ritual tests must be retired to the background and left with the individual intellect and conscience—by no means a difficult undertaking, for many of our churches have been operating on that basis with success for years.

But I mean something farther reaching than these things. The three great sanctions and safeguards of religion have been believed to be God, Immortality and Duty. Without a belief in these three, it has been declared again and again, there can be no religion. And in the ultimate analysis, I for myself would accept that judgment as true. But there is a nearer sense, in which it is not true. I remember how profoundly I was impressed, after reading Mr. Salter's luminous book on "Ethical Religion," that when many men say *God* they do it merely as a term to conjure by, and I felt the force of Mr. Gilder's words—

"I cannot say it thus,—
This 'I believe' that doth thyself obscure;
This rod to smite; this barrier; this blot
On thy most unimaginable face
And soul of majesty.

'Tis not man's faith
In thee that he proclaims in formal phrase,
But faith in man; faith not in thine own Christ,
But in another man's dim thought of him."

And I also realized that when other men say "Ethical Ideal" they do it in that reverent estimate of life, that conviction of its infinite possibilities and its ceaseless aspirations, which gives it the vitality of the theistic belief.

The sociological principle, to be sure, plants itself solidly on only one of the three sanctions of religion, on that stern sense of duty which wears "the Godhead's most benignant grace" and through which the ancient heavens are still fresh and strong. I say the other tests are eliminated; I should prefer to say they are absorbed. The substance of all faith in God and immortality is in the man to whom Duty and human fellowship have become a full-orbed reality. They are not proclaimed as labels. A man is not the door-plate on his house, but he is the spirit that nestles in the sanctities of the hearth-side or that expresses itself in the stress of toil and trade.

Even though there were no God and no Immortality, it does not follow that "we live like brutes our life without a plan."

"Hath man no second life? Pitch this one high!
Sits there no judge in heaven our sin to see?—
More strictly than the inward judge obey!"

The sociological principle starts with the great fact and law of Duty, but when the contents of that inclusive fact of life are all developed, when all the toppling crags of duty are scaled, shall we not be in very truth—

"Upon the shining table-lands
To which our God himself is sun and moon?"

The sociological principle, if accepted as a basis of religious fellowship, must certainly trust less to labels and shibboleths and more to the intrinsic value, the implicit religious-

ness of the watchwords which all earnest men can unite in proclaiming.

3. The third and last point I have to urge is that the sociological principle is only another name for *love*; a love that has its roots in devotion and toil and sacrifice, and its consummate flower in all the large and gracious fellowships of life. Love is the greatest thing in the world, it is the simplest and yet, perversely enough, the hardest for us to find. Love seeketh not her own, and it is because even in our charities and philanthropies we are so often seeking our own in some refined and subtle way that we miss the path. God has scaled this universe to the fundamental note of sacrifice, and it trembles in harmonious response to no other tone. In face of all travesties and caricatures, I am sure our hearts must all assent to that deepest of truths, that "without the shedding of blood there is no remission of sins." The greatest spiritual gains of humanity are won, not by following the line of least resistance, but by leaping like Curtius into the gulf and filling it up. When all is said and done, our primary search must be not for a method of life but for a motive of life. Our desire for a program of action is at times so strong that it almost seems the old words of Jesus might be adapted to our modern need: No program shall be given you except the program of the prophet Jonah who preached to the Ninevites and they repented. Methods and programs we most certainly need. Blessings upon the man who, at any turn in our devious and perplexing course through life, can say with conviction: This is the way, walk ye in it. But greater blessings upon him who will ever remind us that here at our feet always is that Ariadne thread of love which, taken in our hand and never released, will lead us through tortuous paths and darksome ways, lead us whither our spirits shrink from going, but will lead us to the end and to the day. If the new baptism of the spirit could consecrate us all to the master motive of life, we should all of us, like the people at Pentecost, hear everything spoken to us in our own language. I believe, after all, and more deeply, I think, than I believe anything else, that the motive rather than the method is to be the amalgam in which we shall find the true synthesis of our thought, the effective fellowship in our work. And for one I say, let the day of that fellowship hasten on.

Faster and more fast
O'er night's brim, let day boil at last,
Till the whole sunrise not to be suppressed
Flickers in bounds, grows gold, then overflows the world.

The chairman announced that about twenty minutes would be given for discussion by others.

REV. E. P. POWELL was called on and said:—I shall say so few words this afternoon that I shall not even take my stand on the platform. It seems to me so much like a future resurrection scene that I can't take it all in, and I don't mean to undertake to do anything else this afternoon but try to take it in. Forty years ago working in the cause of church unity all alone, and today surrounded by the throngs and the hosts of progress! I, however, can say one word simply, concerning what the first speaker of the afternoon had to say concerning liberalization of our friends inside the orthodox church. I do not believe today that any of us are undertaking to work on the supposition that we are working against bigots and bigotry, and that we alone are the saints and the elect and the all-sayers of this world. I cannot enter into the discussion with anything more than just that fraternal word.

We know that inside of every organization today there are those who were born to be there, and anything that is done in this conference I hope will be done with the supposition that their souls today are the souls of the children of God, and they cannot help themselves. They are bound to go forward with the age. I have been thinking ever since I got in here this morning—with the sick headache and obliged to get ready to talk to you Friday—I have been thinking how big a boat I have got to build to get into. I used to ride in a little bit of a shallop and get aground with that; and with this body of reason, I believe we shall have to get something as big as the ark of Noah to get into to be safe. I don't want to take your time, and I am not going to make a speech, and I am not going to interfere with these magnificent orations we have heard this afternoon. The perfect finish of the last oration makes it one that I shall carry with me with great joy, and the admirable analysis of the first is equally welcome.

Further discussion was called for by the chairman.

MR. SNELL:—Mr. Chairman: To fill up the gap, I will simply mention one of our movements that is already on foot in the line of sociological co-operation. I had the honor of being appointed recently, or invited to become, one of the lecturers for the Union of Practical Progress in Boston. I cannot make any very full statement as to the work it is doing, but I can say this, that this union for practical progress which is being championed especially by *The Arena* magazine has for its aim a union of all the ministers, clergymen of all denominations in each city, in preaching at certain times on certain of the most practical social problems—practical problems of the hour. There is a plan by which certain subjects come up for discussion at certain times, and as many as possible of the clergy in the city, of all denominations, are invited to join their efforts at that time in calling attention to the particular thing which has been chosen for consideration at that time. This does not mean any confederation, exactly. There are local societies, I believe, in existence in a number of places—Boston, New Orleans and elsewhere—and these local societies are composed of volunteer members from all denominations, who have chosen to volunteer for that work, and the local secretaries endeavor to interest the local clergymen of all the denominations in the work. I would simply call your attention to this, without saying anything further in regard to its methods, which I have not thought of speaking of at this time—I would simply call your attention to that work as one which possibly may be one in which we can practically co-operate. The other I will mention is the civic church plan of Mr. Stead's, of which a good deal has been said; he has written it up very fully in the *Review of Reviews*—there is another plan for practical co-operation among members of all denominations. I thought it well to call attention to these two practical plans which may be worthy of trial.

REV. M. J. SAVAGE was called upon, and made the following remarks:

Near the close of the address by Professor Small [Mr. Dewhurst] there was something said about Curtius and the law of sacrifice. What a fine thing it was for him to leap into the gulf! I agree that is very fine, but when Brother Jones comes and calls a man who is engaged in conversation in another room and proposes to pitch him into the gulf, that is another question. I am very much, I fear, in the condition of the Methodist

minister I once heard of—possibly it may be a familiar story to you. You know Methodist ministers generally, as my brother Thomas will testify, are not in the habit of writing their sermons. There was, however, a Methodist minister on a certain occasion who took up the practice of preaching from manuscript. Another minister, a friend of his, objected and labored with him on the subject. He told him it was a very bad thing to do, and said, "Now you sit down in your study and you go to work and write carefully all you are going to say the next Sunday, and the Devil is there and is looking over your shoulder, and he notes every point you make and goes out through the parish and anticipates and prepares an antidote for everything you have said, and spoils it all before you speak. Now," he says, "I never write a single word of my sermons, so that when I get up in the pulpit Sunday mornings, the Devil himself hasn't the slightest idea of what I am going to say." [Laughter and applause.] I am afraid I am in that condition myself, and the condition of things is aggravated by the fact that because I was engaged in another quarter of the city I lost the advantage, which the rest of you had, of hearing Professor Small's paper, or his address—I heard just one or two of his ideas at the close, and one thing that he suggested gives me the hint for saying that with which I will begin and close—just one thought.

There is a good deal of what seems to me profitless discussion and controversy over the supposed antagonistic claims of the head and heart in religion—in sociology, in discussions of every kind. I agree most thoroughly with Mr. Dewhurst when he says that a loving heart—of the two, if you cannot have both—is of a good deal more importance than a clear head. [Applause.] I have devoted myself for years now, a good deal, however, to the head side of things. I believe in the scientific method as the only method of knowledge, and it seems to me that we shall make a great mistake in our religion, in our science, in our sociology, in our industrial discussion, if we attempt to pit the two against each other, or to exalt one above the other. The scientific method: the head, the intellect—what are these for? They are of no advantage whatever except as showing the way. But showing the way is not of slight importance. It is of a good deal of importance in this world of ours. There are people who see clearly, who do not seem to love much, or care much, and consequently do very little. There are people who feel deeply, are brimming over with enthusiasm, but whose efforts are almost entirely wasted because they are not applied in right directions. I wish to call your attention simply, then, as a result of this, to the equal importance of these two: the head and heart. To use a common illustration and put the whole thing into a figure: Suppose a great steamship is at sea. The boiler, the fire in the hold—this is the propelling power, the motive force, the heart. But motive force not guided by intelligence will just as readily drive the ship onto a wrong course or onto the rocks as towards any desirable haven; while, on the other hand, the keenest intelligence at the helm, without any power, drifts helplessly, the victim of wind and wave.

What we need then, in all this practical work of life, is to use our utmost endeavors to see clearly—to see things as they are—to intelligently, intellectually comprehend the problem, and then to love humanity enough so as to be willing to turn all of the force of our being into the solution of those problems. Let us not then sneer at the coldness of that

person who tries to eliminate the personal equation, who tries not to be overwhelmed by the sadness of the situation, but calmly and clearly tries to see things just as they are. Let us not underestimate the service that is being rendered by these people. And then, on the other hand, let us not exalt this grand intellectual faculty of ours to such an extent as to underestimate the warm-heartedness that expresses itself in pity and in the earnest and tireless desire to help mankind. [Applause.]

REV. DR. KENT, of Washington, then spoke as follows:

Mr. President: I have a word I would like to say if there are no others. I may say, to begin with, that I was exceedingly gratified in hearing the paper of Dr. Small, in which he presented the sociological basis as that upon which we could most practically unite in the organization which we are endeavoring to form. It has long seemed to me that the only use that religion can serve in this world—at least the highest use which it can serve—is bringing about better human relations. Not simply our relations with each other, of course, because that would not cover the whole current of life; our relations also with the universe of which we are a part—and the term universe will cover there all that there is in the environment of man whether it be material or spiritual. The grandest elements in this environment—the elements that are doing most to shape and to form the character of men—are not those that are visible in matter, they are not the elements that we can see or the elements that we can touch, but they are those invisible elements that elude all the senses of man and yet press upon him on every side with a force that is constantly, eternally making for righteousness. I have always loved that expression of Arnold, "The Power, not ourselves that makes for righteousness." And it does not matter to me whether a man can think with me my thought of God—whether he can use one word at all to set forth his own thought—if there is something in the universe that commands his reverence, something which obliges him to feel that he is here for some end, something which leads him to consecrate himself and all he has and is to the service of mankind, I feel that he has gotten hold of the very essential thing that is at the heart of this universe and that is making for righteousness in you and in me.

The Christian church today, as our brother Small has told us, is looking in the sociological direction in all its branches—seeking to do something for human welfare; and although I think the Orthodox church in the past has concerned itself with human welfare more than it ought to have done on the other side of the line of death, it has been really working, as it thought, for human welfare. Now it has come to understand, as it never did understand in the past, that life is one. There is no here or no there—no now and no future; that we are under the same laws of life today that we shall be a few years hence; under the same moral government in this present world that shall hold us in its grasp wherever in the Providence of God we shall be, [Applause,] and that the adjustment of life to those laws here and now is the best possible preparation that any man can make for life in the larger and fuller sense wherever he may be. [Applause.] The church has come to feel that more and more, and although it is as perplexed today

on the subject of sociology as it is on that of theology, the attention of men is being directed in that channel, and I believe that before another twenty-five years have passed we will have a social program mapped out in which men can unite—a social program that shall be indicated clearly by agreement upon principles which the Christian church has professed to accept, in which it has professed to believe through all the years, but which it has been prevented from carrying out by an industrial environment that has hampered the efforts of the individual and made it practically impossible for him to follow the lines of the golden rule, or the royal law, without cutting himself off completely from the advantages of life which he desired to enjoy in common with his brothers. We want an industrial system established in this country—and that is one of the things that sociology will have to study out—we want an industrial system in which a man can give the very best that is in him of service to his fellowmen without being obliged to relinquish in order to do that the commonest comforts of daily life. [Applause.] Let a man go into religious work today under the present competitive system of industry, with the fierceness with which that system is conducted—let him undertake to carry into his business in this city of Chicago the royal law, or the golden rule, in every department of his business and down to the minutest things, and every business man will tell him he will go to the wall. There isn't any chance for him in the arena of competition with an effort directed along those lines. Now we want an industrial system—and the intellect and heart of this country will some day be able to find it—in which a man can give the very best that is in him of loving service to his fellowmen without being ostracized and without cutting himself off from these advantages enjoyed by others.

I was pleased to hear from Dr. Small that there had been so large a number of sermons preached in Chicago during the last year dealing with sociological issues. I started in Washington three years ago a People's Church, not because I had become dissatisfied with the Universalist denomination, to which I had belonged, not because I was dissatisfied with the beliefs that I had been preaching, for they are as dear to me today as they ever were—I am as loyal to the thought of the Universalist Church today as I ever was; indeed I think I am more loyal than I was then, because I have set myself earnestly to the work of making an application of the principles of brotherhood which I had always been taught to affirm, to human relations here and now. And I organized a church for the express purpose of applying Christianity to the needs of men, and I did not take the Universalist name or the Unitarian name, though I was in entire harmony with the thought of both of those denominations as I understand it; but I took an independent position because I realized that there were many people in society today who have outgrown the old churches, who have a prejudice against them, and who have, under the teachings of these churches, imbibed a prejudice against the Unitarian and Universalist churches. The names repel them. I said, "What is the use of coming to a work hampered by names of that sort? Why not stand on an independent platform and take a name against which there is no prejudice, and then proclaim and apply the same truths on which you have been dealing in the past?" And I started on that basis, and I will read you the little card which constitutes the statement of the objects of our

church, and the membership pledge, which is all that we have.

"The object of the Peoples Church shall be the service of humanity." (That is what Brother Small said we were all aiming at or ought to aim at.) "To this end it will seek to draw the thought and heart of men to righteousness, to bring life, individual and collective, into harmony with its requirements, and to establish society in the love and practice of justice. It will aim to promote the filial and fraternal spirit, the spirit of reverence for truth and goodness, the spirit of devotion to man as man, irrespective of all accidents of birth, culture, race or station." [Applause.] "It would have this purpose and spirit carried into the conduct of life, into business, into politics, into society. It would have these shape legislation, mold institutions and give character to the nations. In short, it would help to establish universal ethical religion, and so bring the reign of righteousness here on earth; not merely in the life of a few, nor in the activities of the church, but in the temper and spirit of society at large." • [Applause.]

It was with great gratification that I listened to the outline of the plan of action presented by the committee for this liberal congress, for, as I understood that plan, it moved precisely upon the lines which we had formulated for ourselves, and under which we have been working for the last three years. I believe that it is in that direction that the great work which you have undertaken must be accomplished. It is impracticable as it seems to me, and as it has seemed to the other gentlemen who have spoken, that we can unite for the purposes of theological propaganda, no matter how narrow or how brief we may try to make our creed; but we can unite, it seems to me, upon certain things upon which we are already agreed sociologically, and we can issue our literature along those lines. Some of you will not be able to go the full length of some others, but all of us can unite on some things and start a movement in that direction which shall grow and broaden and gain force until it will sweep over this country, making such modifications in the civilization which exists today as will put it in harmony with the fundamental principles of that sermon on the mount, which all Christian churches have professed to believe, but which no Christian church on the face of this wide earth has ever undertaken practically to carry out. [Applause.] We want to make religion—whatever of religion we retain—we want to make it practical; we want to make men feel that we have not something that is related to another world and that has no relation to this, but something that is related to life here and now—always, forever and everywhere. And a religion of that sort must be a religion that is rooted in the facts of the universe—not only in the facts of human nature, but in the facts of human environment. And if there be such a religion justified by facts, there is something in man, in the intellect, in the heart that will be able to discover those facts and to formulate them and make them into a science, and so lay as the basis of our movement for a higher civilization the very grandest principles of religion that can come into the thought or the heart of man.

The day is coming, I believe, when we shall have in our colleges—they are already beginning to teach sociology, and, as Dr. Small put it today, as an expression of religion—then by and by, when they have developed sociology as an expression of religion, they will be able to formulate scientifically some of these great fundamentals of

religion, and then we shall reach the time that has been predicted, when it will be unnecessary to have a separation between church and state, because we won't have any theology that endangers the freedom, the happiness of mankind, but we shall have a theology that is based on scientific evidence, and of which men have as good a right to speak as they have of chemistry or geology—which may be taught in our schools or anywhere. [Applause.] And when you come to that, then this nation of ours, with all its great political organizations, will simply become the American Church, and from one part to the other all our legislation will look to the application of those great principles of religion which we have reached by the scientific method. And then we can teach religion as well as what is called secular teaching in our schools, and there won't be any need of separation between church and state. [Applause.] That day is coming, my friends; for just as sure as this religion has found a place in our hearts, it will find justification by our intellect, and we will find that there is warrant in this universe of ours for a science of religion as certainly as there is for a science of geology.

Mr. M. H. Madden, president of the Illinois State Federation of Labor, who was to read a paper on "The Relation of the Churches to the Toiler," not appearing, Mr. B. F. UNDERWOOD, editor of *The Religious Philosophical Journal*, was called upon to read his paper.

UNORGANIZED LIBERALS.

By B. F. Underwood.

Dr. Hirsch said last evening that he was in favor of this congress, not in spite of the fact that he was a Jew, but because he was a Jew, and Mr. Savage, following, remarked that he approved the congress because he was a Unitarian. I am in favor of this movement, I may say, because I am a Liberal. The Congress requires from none a sacrifice of principle or individuality; it respects the honest convictions of all; it asks only for co-operation in promoting liberal religious thought on an undogmatic basis. We need more than the mere liberty of individualism; we need the power to secure the fruits of liberty, wisely used, not for ourselves only, but for those who are now in bondage to creeds formulated for them before they were born, in expectation that they would, as indeed they are required to, "think in herds." We should not be concerned with our own intellectual liberty only. One having said, "Where liberty is, there is my country," Thomas Paine, in a broader spirit, declared, "Where liberty is not, there is my country and thither I hasten that I may help to establish it."

Unorganized Liberals have fewer labels to classify them, and fewer fences to divide them from others of the same community, than those who are inside church organizations.

The sects generally claim to teach all the virtues; but one may belong to none of the sects and possess all the virtues in an eminent degree and be an active worker in philanthropic reform.

I must confess that I belong to that great mass of people who are, or were when I used to go to church, characterized by the clergy as "sinners," "warned to flee from the wrath to come," never having been "converted" and joined the church, and, moreover, who have the hardihood to oppose the theological teachings of the church as irrational, its spirit as sectarian, and its fellowship as narrow.

We are not, in fact, actually unorganized. We live in a social medium, like other people. We belong to the organization of the nation, of the state, of the city, not to mention the many smaller associations to which we may belong; but we are unorganized in the sense that we are not members of churches or local religious societies, and many of us, occupied with work in these larger communities to which we belong in common, have not, to tell the truth, been much distressed because our convictions and love of liberty have excluded us from the sectarian organizations in which many find their chief social life.

Of late years, while free religious thought has increased in denominational and semi-denominational organizations, it has also made great progress outside these organizations. The number of men and women of intellectual and moral worth who have no stated connection with any church is large and increasing. Public opinion does not require, as it once did, church membership or church attendance. The old creeds are boldly criticised before large audiences and in books which are widely read. The churches are aiming to make the basis of fellowship more ethical and less theological, and are thereby retaining many who would otherwise leave them. Yet outside all ecclesiastical lines are multitudes, some of them having severed church connections, but the majority never having formed such connections.

These outsiders constitute an heterogeneous mass, strong if tested by numbers, the common spirit of liberty, rejection of the miraculous and the authority of alleged divine revelations, but weak if judged by unity of thought or purpose in other respects. Those whose thought has taken them out of or prevented their joining the churches, represent great diversity of views, character and condition. These are the unorganized Liberals.

The word "Liberal" is applied in the Old World to political principles and parties; in this country to unorthodox religious views. It is here used by or applied to those who have discarded the popular theology and reject the Bible as a work of supernatural origin and authority. In the large class thus designated are persons of every degree of culture and social standing, of different tastes, and of opposite views on every subject outside the realm of demonstrated knowledge. Their agreement in rejecting theological beliefs by no means helps them to unity of thought or concert of action in the sphere of party politics, on questions of finance, on social problems, on political economy, nor on the multitude of questions, speculative and practical, which constantly present themselves for the consideration of the thinker and the philanthropist. Nor are they agreed as to the attitude Liberals should assume toward the prevailing theological system, or the proper method of counteracting its influence.

Some Liberals are interested chiefly in criticising and denouncing the absurdities of theology. Some find more congenial enjoyment in popularizing science and diffusing general knowledge.

Liberals, representing different degrees of culture and different social conditions, have arrived at the conclusions they hold in common by different methods and under widely different conditions. One class has outgrown theological beliefs in an atmosphere of religious bigotry and under influences that have stimulated the critical and combative tendencies. Persons of this class are usually direct in opposition and harsh in criticism, often

impolitic in their methods, and impatient with those whose general agreement with them and dislike of their methods they regard as evidence of timidity and hypocrisy. They are very much inclined to think that genuine liberalism is limited to their own phase of thought and method of procedure. Another class is composed of persons who have outgrown their old religious beliefs amid influences in harmony with their feelings, who have had but little contact with avowed, aggressive unbelievers, who feel no intense hostility to Christianity, but would be glad to see it reconciled with reason and common sense. Many have never had personal experience of the suffering involved in the conscientious rejection of theological beliefs once intensely believed, but are unbelieving from a predisposition to skepticism, from intellectual inability to accept unproved propositions, and philosophical indifference to questions of a speculative and unverifiable character. Persons of this class are usually the most cool, level-headed, and dispassionate Liberals, but the least enthusiastic, the least aggressive, and the least interested in sustaining or encouraging organized efforts to destroy or check superstition.

Then among Liberals are men and women of constructive and destructive tastes and tendencies; those who, although they entirely agree in their general views pertaining to Christianity, have but little community of thought or feeling in their work; those who are devoting themselves to science, literature, art, or some reform, with but little interest in a theology they have discarded; and, on the other hand, those who, like Ingersoll, think the "Mistakes of Moses" a current and most important subject for public discussion today.

The words "radical" and "conservative" are often used to distinguish two classes of Liberals, but usually with little propriety or justice. Liberals who imagine they are radicals *par excellence* may be indeed superficial and erratic, with some crochet in their heads, some theory or scheme by which they fancy, in their simplicity, that the world is suddenly to be disenthralled, regenerated, and re-deemed. The real radical Liberals are, of course, the men and women who think, who go to the root of things, who acquaint themselves with bottom facts and basic principles, and not those who clamor for great social changes, with no knowledge of economic principles or sociological science; who mistake a rabid spirit for radical thought, and vituperation for argument.

Large numbers there are who, although they have outgrown their former belief in dogmatic theology and the infallible authority of the Bible, yet feel an indefinable reverence for the Christian name, and derive satisfaction from the thought that the book in which their fathers and mothers believed through all the tribulation of life and in the solemn hour of death, is inspired, at least in a general way, and to a greater extent than any other work. The name "Christian" has for them a fascination, and they emphasize the importance of distinguishing between the simple teachings of Jesus and the theology preached in his name.

Others reject without qualification the Christian religion, considered as an extrahuman or exceptional element introduced into the life of the race, yet recognize it as a great system that has been evolved in the providence of God to suit man's condition in different stages of his development, and in this age should be interpreted in the light of the largest knowledge, with the most liberal construction and in the most catholic spirit. They are willing to permit the name "Chris-

tian" to stand for the highest thought and the noblest work of the age, the grandeur and glory of which, they maintain, are due in no inconsiderable degree to the powerful impulse received from the character and teachings of Jesus, which, they think, have been an important, if not the most important, factor in the progress of man.

Others, still, there are who, rejecting not only the miraculous element of Christianity but supernaturalism in every form, yet concede to Christianity, in common with Buddhism and Mohammedanism, an important and necessary place in the evolution of society and in the growth of civilization, and, instead of regarding it with disdain, view it as a religion which, with all its imperfections, has persisted because it has represented man's best religious thought and aspiration, from which it grew as naturally as the flower grows from the seed, the soil and the air.

To others, Christianity appears as an unmitigated evil, a superstition which, although it had its origin in innocent ignorance and credulity, has been the greatest obstacle to human progress that man has had to encounter.

Others, still, although they belong to the class that has no conception of modern thought, and that the science of the age is leaving far behind, would have Christianity regarded as an imposture, devised and designed by crafty men to enslave the human mind and to enable them to control it in their interests.

Some Liberals have a firm belief in a Supreme Intelligence and a strong, and to them, precious hope of a future life; while others are doubtful of the existence of an intelligence that directs the ongoings of nature, and are skeptical as to the continued conscious identity of man after bodily dissolution; and they emphasize these doubts in opposition to religious faith.

There are many who take the position of Spencer, that matter and mind are but phenomenal existences, but manifestations of an Ultimate Reality that is known only as revealed to us in consciousness, that in itself is utterly inscrutable; and that, therefore, the worship of an anthropomorphic deity, notwithstanding it has a reason in man's undeveloped nature, and has been, and with many is yet, a necessity, has, in "pure reason," no foundation whatever; that while the wonder and awe regarding the eternal mystery of being, unsolved and insoluble, must continue, the petitionary prayers addressed to this being are, in the light of the unimpassioned understanding, irrational and absurd.

There are others who have no patience whatever with such words as the "Absolute," the "Unknowable," the "Inscrutable," and regard their use as a species of temporizing and as evidence of a disposition to compromise with theology. They declare that nature is the only existence, and that matter is the all-sufficient cause of phenomena, and moreover that he who refers to an unknowable or to a power behind nature, has not yet outgrown the swaddling-clothes of his intellectual infancy.

Some there are who have acquainted themselves with profound and erudite works pertaining to Christianity written during the last twenty years, while others have not advanced one step beyond the eighteenth century deists and materialists and are actually offended by a suggestion that the works of those writers do not comprise the best thought and the best religious criticism of this generation. Some Liberals cling to the word religion as pleasant to their ears

and dear to their hearts; and with such it represents whatever is grand in thought and endeavor; while others say, with Hobbes, that the only difference between religion and superstition is that the former is superstition in fashion, while the latter is religion out of fashion.

Some Liberals accept spiritualism, modern spiritualism, as their philosophy (and to some it is a religion even), and not a few are strong in their adherence to certain doctrines, and it must be said that too many are ready to accept without proof narratives as marvelous as many of those old miracles, belief in which has declined with the advance of science. Others, among Liberals as among church people, are so unreasonable that they cannot bear to see anything pertaining to the subject in the books or papers which they read, and are incredulous or indifferent in regard to actual facts and phenomena to which, after inexcusable delay, the attention of men of science is being directed.

Some think that the most effective way to destroy superstition is to assail it directly, with merciless criticism. This is generally the view of those whose conversion to Liberalism is recent or has been sudden. Such are like young cubs—they have to be licked into shape—by experience with the world. Others think the work of criticism, although important and valuable, should be, in this age, secondary to the presentation of that positive thought which must ultimately replace the teachings of theology and the creeds of the churches.

In view of these facts, a theoretical or nominal classification of Liberals, as George Jacob Holyoake once suggested in a discourse delivered in Boston, might be of advantage. He did not, of course, wish to see Liberals separated and organized into cliques, but terms employed that will enable all to understand the positions and principles of the various classes of Liberals.

When representatives of matured and scholarly thought find themselves classed with persons of the most opposite views, under the general name of Liberals, and find their names used in connection with the crudest thought and the wildest vagaries, with which they have not the slightest sympathy, it is but natural they should wish some more definite name in addition to the general term Liberal.

With such diversity of thought and conditions, the unorganized Liberals are not likely to unite soon for any kind of constructive work which does not ignore their differences. The sects are hardly more divided than these different classes of Liberals, except in the spirit of liberty. These Liberals are so individualistic that their formation into a consistent, organic union, except for some general purpose which all hold in common, is impossible.

Many of these Liberals will probably continue, so far as religion is concerned, in an attitude of protest and denial; and so long as the mere authority of books and creeds remain, who shall say that the attitude is not needed, and that those who remain negative and individualistic are not doing an important work? For all original thought must come from individuals. All great moral and social reforms must receive their first impulse from the few and not from the many. Nothing, therefore, can be more imperatively demanded in the interests of progress than the freest and fullest individual expression of those opinions which clash with the orthodoxy and conservatism of the day, as a counterpoise to the tendency of an arbitrary and despotic public opinion to

make all think alike, and thus to produce "intellectual peace at the price of intellectual death." It is not simply the right, it is the duty of those in advance of their fellowmen to speak their honest thought, and in a way to be understood. They who temporize in dealing with great questions of public interest are, so far, though they talk and write in praise of morality, the enemies of moral progress. Loyalty to conviction and courageous devotion to the highest conceptions of truth, regardless of public opinion or personal interests, is a demand of the times, both in public and private life. It is not enough for the liberal thinker of today to praise those who gave to the world their best thought. Nearly all the intellectual and moral heroes of the past have their eulogists among representatives of the popular churches of today. The thought of the past is no finality. Our intellectual horizon was not fixed forever by any or all of the thinkers now dead. Darwin's views, now accepted in the main by men of science, were ridiculed by press and pulpit within the memory of men who are yet young. If there were no conceptions of today similarly regarded by those who represent public opinion—which does not yet indorse Darwin's teachings, but is tolerant of them—the fact would not be creditable to this generation. There is a vast amount of truth not likely to be popularly received for a long time, and they who defend it, in spite of the tyranny of public opinion, perform a service the value of which cannot be estimated.

But there are thousands of Liberals who recognize the fact that Liberal religious thought is strong, that the old creeds are decaying and the newer thought is growing as fast as the people can easily adjust themselves to the changes; and seeing the great progress which has already been made, inside as well as outside the churches, many are considering whether in the future the churches or organizations growing out of them and liberal associations may not become a great power for moral, social, and educational, as well as liberal religious work. There are such, I believe, who would like to do for themselves, for their children and the community, in organizations, what cannot be done by them, or cannot be done so effectively, in an unorganized condition.

Liberals have in some places formed local organizations, but it has not been possible to sustain them without leaders or persons with directive ability giving their time and attention to them, devising methods for their support and supplying the intellectual needs. Usually such societies have been short-lived, for several reasons which I have not time to mention and some of which are too obvious to require mention.

The Free Religious Association, founded about a quarter of a century ago by a few broad minds who were dissatisfied with the limitations of Unitarianism even, has had the sympathy and support of many of the religious Liberals who belong to no local organization. This association stands for intellectual liberty, moral character and unsectarian fellowship, and for that deeper unity underlying all differences, based on love of truth and desire for a higher morality and an improved social welfare. The members are not required to repress any of their individual convictions nor any of their individual views as to the best methods of advancing the truth and the right. On the contrary, they are free to speak their honest thought both on the platform of the association and elsewhere, and to work in such ways as they choose. But as this association has only its annual meeting (unless some other spe-

cial meetings are called) and its annual meetings are always held in Boston, most of those who belong to it lose many of the social and other advantages of the organization, and in spite of their membership, so far as it is concerned, are practically unorganized.

The Ethical Culture movement, by bringing ethics to the forefront and laying emphasis upon practical philanthropy and the moral education of the young, has appealed successfully to many who were outside of the churches because tired of sectarian doctrines and forms, but who appreciate the social benefits of organization and co-operation in moral work.

Since churches, like those represented in this congress, make character and not creed a condition of fellowship, since they have outgrown the dogmas which are so offensive to Liberals, since they are, instead of wasting time and money in defending and propagating irrational creeds, engaged in and inviting co-operation in diffusing liberal religious views, many Liberals must feel a strong inclination to work with them.

There is one reform in which Liberals outside of church organizations have shown general interest, and attempts have been made to sustain a national organization for the promotion of this reform; but the diversity of views on other subjects and lack of wise leadership have been among the causes that have nearly paralyzed organized effort in this direction.

The reform is a just one, and one which may yet come to be a bond of union and co-operation between the Liberals in the churches and those who are now outside of all church organizations.

While our national government is secular in its form and basis, even though somewhat perverted in its administration by the force of the popular religious sentiment, in many of the States there is a constitutional recognition of orthodox Christianity quite out of harmony with the broad spirit of the Federal Constitution. The Sabbath laws, the laws against blasphemy and other imaginary crimes, the requirement of an official oath before being allowed to testify in the courts, the use of the Bible and religious exercises in the public schools, are some of the remaining links that still connect the State with the Church in this country—some of the vestiges of the union between civil affairs and religious beliefs and observances which prevailed once throughout Christendom. The exemption of hundreds of millions of church property from taxation in this country means that every tax-payer is compelled to support these churches and to sustain their worship; for if the church property, which enjoys the protection of the government, bore its proportion of the burden, the tax would be so much less. If the money were taken direct from the pocket of the tax-payer, and he were told that it was to be applied to the support of the churches, the injustice would be manifest and public sentiment would soon deprive the churches of the exemption privilege. It is thus that wrong and robbery are perpetuated in a way that is not seen and cannot be realized by the mass of people. This fact is now recognized by many of the orthodox leaders. The *Northwestern Christian Advocate* (Methodist) said in a recent issue: "In the wiser day coming, every dollar of church personal value and every foot of church land will pay taxes to support honest secular government. Remission of taxes for church and church school uses is a secular gift to churches."

State secularization means the removal of such evils and the putting of the State upon

an entirely secular basis, by carrying out the idea and spirit of the national Constitution in the administration of public affairs. State secularization and secularism should not be confounded. Secularism is a system of philosophy, the belief of but a comparatively small number of persons. State secularization is the separation of the Church and State, the divesting of the civil government of all religious functions, and restricting it to purely civil affairs, so that while it shall protect all in the right to enjoy and teach their religious belief (or anti-religious belief), it shall neither favor nor discriminate against any of these beliefs.

"When a religion is good," wrote the wise and liberal Franklin, "I conceive that it will support itself, and when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one." This reform, the secularization of the State, is one on which Liberals in the churches and outside should be able, in some way, to work together.

Only as Liberals come to understand that systems of religion, like constitutions, grow, that sudden transitions are neither possible nor desirable, that progress in religion, in common with all development, is possible only by gradual modifications of beliefs and institutions that exist, that evolution is along the line of existing social and religious systems as much as it is along the line of existing species of plants and animals, do they understand those who express dissatisfaction with mere criticism and denial, and see the uselessness of wasting their energy in trying to uproot instead of trying to reform and improve old systems of faith.

Any one who refers to those occupied mainly with the work of demolition—however necessary much of the work they are doing—as representatives of the entire strength and value of Liberalism outside of the churches, or who points to the eccentricities and follies incident to transitional stages of thought as indications of the superficiality and weakness of the Liberal movement, shows thereby the limitations of his own intellect.

(To be Continued.)

NOTE.

The publishers regret that serious delays at the printing office prevented the publishing of the entire proceedings of the CONGRESS OF LIBERAL RELIGIOUS SOCIETIES in this one issue. They hope to print the remainder in next week's paper. Those parties who have already ordered and paid for extra papers will receive the complete proceedings without extra charge. Parties ordering now will be charged at the rate of 10 cents for each week's copy of the paper.

Single copies, 10 cts.; per 100, \$8.00.

BLOCH & NEWMAN, Publishers,
175 Dearborn Street, Chicago.

INSURE WITH THE
MUTUAL LIFE
INSURANCE CO.
OF NEW YORK.

RICHARD A. McCURDY,
PRESIDENT.

Cash Assets, \$185,000,000.

OLDEST,
LARGEST,
CHEAPEST,
BEST,

CHARLES H. FERGUSON & SON,
GENERAL AGENTS.

HENRY BARNET, Special Agent,

TACOMA BLDG., CHICAGO.

KOZMINSKI & CO.
BANKERS

164—RANDOLPH ST.—164.

FIRST MORTGAGES

ON IMPROVED CHICAGO REAL
ESTATE, PAYABLE IN GOLD,
CONSTANTLY ON HAND.

MONEY TO LOAN.

ADOLPH LOEB,
152 La Salle Street.

Mortgages for Sale.

Money to Loan on Real Estate.

F. W. STRAUS. JACOB STRAUS. S. W. STRAUS

STRAUS BROTHERS & CO.

128 La Salle Street, CHICAGO.

Telephone, Main 1577.

ACCOUNTS SOLICITED.

We LOAN MONEY at lowest market
rates on approved collateral. The mak-
ing and selling of

First Mortgage Loans on Improved Real
Estate in Chicago, a Specialty.

COMMERCIAL PAPER.

BENJ. R. CAHN,
Stocks and Bonds

Member of the Chicago Stock Exchange.

Buys and Sells Stocks and Bonds for Cash
or Carries same on Margin.

203 Chicago Stock Exchange Bldg.
TELEPHONE, MAIN 6.

WILLOUGHBY & BINSWANGER,
ATTORNEYS AT LAW,
CONTINENTAL NATIONAL BANK BLD'G.

Rooms 617, 618 and 619,

218 LASALLE ST. CHICAGO.
Telephone, Harrison 486.

ELMHURST CREAMERY.

J. NEUBERGER, Prop'r.

217 35th Street, near Grand Boulevard.
Branch of 195 South Water Street,

MAKERS OF

PURE CREAMERY BUTTER

AND DEALERS IN

FRESH EGGS (Selected),
And Foreign and Domestic Cheese, Etc.

LOCAL NEWS.

THE REFORM ADVOCATE is on sale at
Brentano's, 204 Wabash Ave., and at the
Northern Hotel news stand.

SUNDAY DISCOURSES.

RABBI JOSEPH STOLZ, of Zion congrega-
tion, will occupy Dr. Hirsch's pulpit, on
Sunday morning, at Sinai Temple, Indiana
Ave. and Twenty-first St. Services begin at
10:30 o'clock.

THE annual reception at the Michael
Reese Hospital will be held on Sunday after-
noon, June 3. The public is cordially in-
vited.

"THE Little Helpers of the Poor" donated
\$65.00 to the Zion Personal Service Society,
a portion of the proceeds of the bazaar held
at Zion Temple.

THE K. A. M. Sabbath-school examination
will commence Sunday morning, June 3, at
10 o'clock, when the junior, senior and con-
firmation classes will be examined.

DR. HIRSCH departed Wednesday night for
Rochester, N. Y., where he will assist in the
dedication of Dr. Landsberg's new temple,
the ceremonies taking place Friday afternoon.
He will return early next week.

THE special Decoration Day services at
Sinai Temple last Sunday morning was at-
tended by a congregation that filled the vast
auditorium. The platform and choir-gallery
were tastefully decorated with palms, flowers
patriotic emblems. Before the services com-
menced Columbian Post, G. A. R., marched
in and took seats reserved for them before
the pulpit. The choir sang appropriate selec-
tions, in which a children's chorus joined.
At the close of Dr. Hirsch's impassioned dis-
course on "Patriotism," the enthusiasm of
the audience broke forth into a volume of
applause which could not be restrained.

**The Southside Hebrew Con-
gregation.**

This congregation has been in existence for
some years and has at present fifty-six mem-
bers with the Rev. R. Farber as its rabbi and
is now making an effort to secure a perma-
nent place of worship. Thus far the congrega-
tion has been worshipping in a hall at 3106
State St. The location at present occupied
as a synagogue will be utilized for a school-
room and a regular Saturday and Sunday-
school will at once be organized for all chil-
dren who will attend. Another place will be
selected to hold services every Saturday
morning and on holidays.

For the coming Pentecost, June 10th and
11th, the South Side Turner Hall, has been
rented by the congregation in which to hold
services. The congregation takes pleasure in
inviting all Jewish people in the vicinity.
Services are conducted according to the ortho-
dox ritual and the Rev. Farber will preach
alternately in English and German at each
service. Sufficient accommodation will so far
as possible be provided for all who may
attend.

**How to Aid the United Hebrew
Relief Association.**

BY REV. E. DARMSTADTER, CHICAGO.

No doubt very many read in the last edi-
tion of this paper the warm and urgent ap-
peal issued in the interest and for the relief of
our impoverished fellow-believers. Consid-
ering the well-known generosity of the Chi-
cago Jews, it may be taken for granted that,
in the meantime, the said appeal has been
heeded, and that the immediate distress has

been relieved. Much more, however, re-
mains to be done.

In the interest of the good cause I beg to
suggest a plan, which, if properly carried out,
will undoubtedly yield a splendid result.

On Sunday, June 10th, the day of Pentecost
—the confirmation of the children dismissed
from the religious instruction, takes place at
all the temples in Chicago. A large attend-
ance of the divine service may be anticipated
on that day. Now, dear colleagues, embrace
this opportunity, and, shortly before the con-
clusion, or immediately after the confirmation
service, while the choir is singing a hymn let
the confirmants take up a collection. They
should go by pairs—(a boy and a girl)—the
latter carrying a small basket decorated with
flowers, for the reception of the donations—
from pew to pew, and after fulfilling their
noble errand, deliver the result of the collec-
tion to the president of the congregation.

I am aware of the fact, that a similar con-
tribution-collection takes place in our temples
on Kol-Nidel night, but that may be termed
the acquittance for the whole year to the
United Hebrew Relief Association.

By introducing the suggested new method
—a similar custom exists in all the syna-
gogues of Paris on the day of confirmation—
we give at the same time the children the
first, best and not to be underrated opportu-
nity to effectuate the creed professed by them;
to work and for Judaism and humanity.
The confirmed children could not pass their
day of honor in a more befitting manner than
by being reminded—and the entire congrega-
tion as well—of the scriptural passage,
"And they shall not appear before the Lord
empty, every man shall give as he is able,
according to the blessing of the Lord thy God,
which he hath given thee."

Useful Hints About Lamps.

Many think a lamp is a lamp, one as good
as another, and buy without regard to safety
or quality. A cheap lamp can be made at
half cost of a good one. Frauds are good
imitators and sell their lamps to inexperienced
dealers, whose first thought is, do they look
like better ones and will they sell, not will
they burn or wear. Lamps should come
from reliable lamp stores like Bohner's 85
Wabash avenue, who, with thirty years' ex-
perience, know what is good and sell the best
at prices to suit these times, and have all
the latest effects and new goods. Special
attractions for summer houses.

WHAT book did you say the members of
the Congress of Liberal Religious Societies
ought to read? "Oh! 'The Child of Democ-
racy,' for sale by J. V. Sheehan, Ann Arbor.
Price, 50 cents.

Awarded
Highest Honors—World's Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free
from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Adolph Loeb & Son,
INSURANCE
UNDERWRITERS

189-191 La Salle Street,

Telephone 1353. Chicago, Ill.

G. SNYDACKER'S SONS,
REAL ESTATE,
LOANS,
RENTING.

123 La Salle St., Room 41.
TELEPHONE MAIN 2591.

COMPAGNIE
GÉNÉRALE TRANSATLANTIQUE
FRENCH LINE.



FASTEST LINE TO THE CONTINENT.

La Bourgogne...9,000 tons La Touraine...12,000 tons
La Gasogne...9,000 tons La Champagne...9,000 tons
La Bretagne...9,000 tons La Normandie...7,000 tons
Steamers leave New York every Saturday and
arrive at Havre-Paris in ONE WEEK, where
convenient connections are made for all European
points.

For good accommodations apply early to
MAURICE W. KOZMINSKI,
General Western Agent, 166 Randolph St., Chicago.

CELEBRATED HATS,
AND THE
DUNLAP SILK
UMBRELLA.

QUALITIES AND STYLES
ALWAYS PROGRESSIVE.
Palmer House, Chicago.

Chicago Hydraulic-Press Brick Co.

Manufacturers of and dealers in Hydraulic-
Pressed, Moulded and Common BRICK.
Office: 301, 302 and 303 Chamber of Commerce
Bldg., cor. La Salle and Washington Sts., Chicago.
TELEPHONES: Office—Main 1438. Storehouses—
25th St. and I. C. R. R., South, 160; 18th and La
Salle Sts., South 753; Flournoy and Rockwell Sts.,
West, 565; Herndon St. & Clybourn Ave., North, 859.
Works: Porter, Ind.

BRINKS EXPRESS CO.
STORAGE,
130 to 138 W. Monroe.

Packages, 10c.
Trunks, 25c.
Telephones 1764
1754
A. P. BRINK, Mgr.
W. B. WYNE, Supt.

ENRIGHT BROS.
PLUMBING AND VENTILATION.
IRON AND TILE DRAINAGE.
GAS AND STEAM FITTING.
3611 Cottage Grove Ave. CHICAGO.
TEL. OAKLAND 357.

Desks, Metal Chairs, Tables, Beds

Mnfd. by **A. H. ANDREWS & Co.,** 215 Wabash Av.
CHICAGO.

JOHN ZENCER,
New York Steam Dye Works,
2323 Cottage Grove Ave.
(COR. PRAIRIE AVE.)
Dyeing and Cleaning in all its Branches.
Garments Cleaned without Ripping or Removing
Trimnings.
SUPERIOR WORK DONE.

Keyler's
PURE, FRESH
AND DELICIOUS

Bonbons and Chocolates.

ORDERS BY MAIL WILL RECEIVE PROMPT AND CAREFUL ATTENTION.

Branches of
863 Broadway, New York.

161 State Street,
2132 Michigan Avenue, Chicago.

PALAIS ROYAL

157 STATE STREET.

ALWAYS THE LATEST STYLES
AND BEST QUALITIES IN

GLOVES For Men, Women
and Children,

AT
MODERATE
PRICES.

ALL GLOVES FITTED
ALL GLOVES KEPT IN REPAIR FREE OF CHARGE.

PALAIS ROYAL, "Exclusively Gloves,"

157 STATE STREET.

Columbia



COLUMBIAS NEVER WEAR OUT.

A Complete Line of New Columbias
Always on Hand. Also many Bar-
gains in Second-Hand Wheels.

CATALOGUE FREE.
OPEN EVENINGS.

POPE MFG. CO.,
291 WABASH AVE.

W. P. NELSON COMPANY,

FINE PAPER HANGINGS,

INTERIOR DECORATION AND PLAIN PAINTING,

193 Wabash Avenue, CHICAGO.

SIGN WRITING.

PHONE, MAIN 272

DOMESTIC NEWS.

NEW YORK.

At the recent annual meeting of the Home for Aged and Infirm Jews, President Bernheim reported that there were now 163 inmates, an increase of 13. During the year 16 died, 18 left, and 47 were admitted. The average age is over 72. There are 93 women and 73 men. The finance report is gratifying. Balance last May, \$42,055, dues, \$26,940; legacies, \$10,200; donations, \$832; interest, \$1,299; total, \$82,247. Expenses, mortgage paid of \$30,000; general expenses, \$27,023; balance, \$22,675. There are 419 patrons, 1,185 members, 844 subscribers—a slight decrease from last year. The election thus resulted: President, Charles L. Bernheim; vice-president, Mrs. Jacob Scholle; treasurer, Charles Sternbach; six trustees for three years, Mesdames H. Gitterman, S. Herman, P. Banner, and Messrs. G. A. Goldsmith, Frederick Nathan, Gustave Blumenthal; trustee for two years, Abraham Cohn.

From the annual reports submitted at the meeting of the Hebrew Orphan Asylum are gleaned the following facts: The present number of inmates in the Asylum is 678, of whom 411 are males and 267 females. The larger proportion of the children are natives of New York. During the year 110 inmates were withdrawn from the Asylum, so that in the twelve months we sheltered nearly 800 children. Only one death occurred during the year. The total receipts were \$165,252.49, and the disbursements during the same period \$178,368.23; total assets are \$413,704.24, and liabilities represented by Orphan Asylum bonds \$362,057.18; leaving a surplus of assets over liabilities \$51,647.06, as against \$32,974.61 last year. The election resulted in the choice of Emanuel Lehman, president; Henry Rice, vice-president; Abraham Wolff, treasurer; trustees for three years, Theodore Seligman, Jacob F. Bamberger, Solomon Ranger, James H. Hoffman, Louis Stern, Sigmund J. Bach, Isaac B. Kleinert.

BALTIMORE.

The organization of a Baltimore section of the National Council of Jewish Women has been completed. It was started with forty-five members and the following officers: President, Mrs. Bertha Rayner Frank; vice-president, Mrs. Jacob I. Cone; treasurer, Mrs. Eli Strouse; and secretary, Miss Rose Sommerfield.

AUSTIN, TEXAS.

A Young Men's Hebrew Association has been formed here with thirty-five members. The officers are: President, George Ash; vice-president, Sylvan Moses; secretary, Chas. Schwab; treasurer, Henry Moses.

PHILADELPHIA.

The twenty-fifth annual meeting of the United Hebrew Charities was held recently. It was reported as follows: The distribution of bread, meat, and provisions required a total outlay of \$3,784.07. Coal bills about doubled the sum of the previous year, being a total of \$4,120.44. At the Passover season 17,930 pounds of Matzos were distributed. For medicine \$1,742.95 was expended. In benefactions \$25,110 was given. The total receipts for the year were \$42,157.28, while the expenditures reached \$47,434.11. At the opening of the year the association had a balance of \$11,634.12, which, with the receipts, makes a total of \$55,191.40. Applicants for assistance during the year were: Adults, 4,560; children, 3,426; transient callers and wayfarers, adults, 1,216; children, 1,470; families supplied with bread, meat, and groceries, 1,950; with coal, 951; visits paid by physicians to patients, 6,120. The election resulted as follows: President, E. L.

AUCTION SALE OF SECOND-HAND CHICKERING PIANOS

ON FRIDAY AND SATURDAY,
JUNE 15th and 16th,

We will offer at Public Auction in our
warerooms

75 SECOND-HAND
CHICKERING PIANOS,

Grands, Uprights, and Squares,

ALL IN FINE ORDER, INCLUDING
MANY OF RECENT DATE.

These Pianos will be on exhibition at
our warerooms on the 11th, 12th, 13th,
and 14th, previous to the days of sale.

Chickering & Sons,

Cor. Wabash Ave. and Adams St.
On the Second Floor.

HOUGHTON, MIFFLIN & CO.'S

NEW BOOKS.

Samuel Longfellow: Memoir
and Letters.

Edited by JOSEPH MAY. With a Portrait.
Crown 8vo, gilt top, \$1.50.

Essays and Sermons by Sam-
uel Longfellow.

Edited by JOSEPH MAY. With a Portrait.
Crown 8vo, gilt top, \$1.50.

Two excellent books, commemorating and
illustrating a man of fine scholarship, deep
thoughtfulness, rare sincerity, and a noble
optimism.

The White Crown and Other
Stories.

A collection of bright, fresh, readable
stories by HERBERT D. WARD. 16mo,
\$1.25.

The Story of Dan.

A strong, well written, thoroughly interest-
ing story of Irish Peasant life, by M. E.
FRANCIS. 16mo, \$1.25.

His Vanished Star.

A powerful and characteristic novel by
CHARLES EGBERT CRADDOCK, author of
"In the Tennessee Mountains," "The
Prophet of the Great Smoky Mountains,"
etc. 16mo, \$1.25.

Two Strings to his Bow.

An admirable story for summer reading,
by WALTER MITCHELL. 16mo, \$1.25.

Claudia Hyde.

A very interesting view of an attractive
old-fashioned Virginia household, with an
engaging love story, by FRANCES COUR-
TENAY BAYLOR, author of "Juan and
Juanita." 16mo, \$1.25.

My Summer in a Mormon
Village.

A pleasant book giving the observations of
a summer in the Salt Lake Basin, by
FLORENCE A. MERRIAM, author of "Birds
through an Opera Glass." 16mo, \$1.00.

The Mistress of Beech Knoll.

A charmingly fresh and readable story, by
CLARA LOUISE BURNHAM, author of
"Next Door," etc.
Riverside Paper Series, 50 cents.

Sold by all Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., BOSTON.

Do You Want A Handsome Japanese Porcelain Tea Pot Free?

Send your address for one of our special return answer postals and you can get a 75-cent Tea Pot by purchasing one pound of our 60-cent Tea.

FORMOSA & JAPAN CO.

86 State Street, CHICAGO.
Mention "UNITY."

WORKS BY JAMES T. BIXBY. Religion and Science as Allies.

The best book published on the relations of Science and Religion.—*Christian Union*.
A noble book. The argument as a whole is as sound as original, as philosophical as it is forcible, as complete as it is timely.—*London Inquirer*.
Small in size but full in matter. It deserves to be a classic authority on its great subject: and it will surely be prized long after the mess of kindred but inferior books are forgotten.—*Literary World*.

Cloth, 50c.; Paper, 30c.

The Crisis in Morals.

This is a book which all Evolutionists, and especially all Spencerian Evolutionists, ought to read.—*The Evolutionist*.
It is simple, clear, concise, convincing.—*Boston Traveler*.
An exceedingly keen and philosophical critique.—*Literary World*.

Price, \$1.00.

Mailed on receipt of price, by

CHARLES H. KERR & CO., Publishers,
175 Monroe St., Chicago.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES and PEALS
Purest Bell Metal, (Copper and Tin.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

Douglass Fancy Bakery,
G. C. BARTHOLOMAE, Prop'r,
293 Thirty-Fifth St. - CHICAGO.
Fine Ice Cream and Fruit Ices.
Angel Food, Charlotte Russe.
GERMAN TORIEN.

MY WIFE CANNOT SEE HOW YOU DO
IT AND PAY FREIGHT.
\$14 Buys our 2 drawer walnut or oak improved high Arm Singer sewing machine finely finished, nickel plated, adapted to light and heavy work; guaranteed for 10 Years with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments; shipped any where on 30 Day's Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. Cut This Out and send to-day for machine or large free catalogue, testimonials and Glances of the World's Fair.
FREE OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

If You Want Work

that is pleasant and profitable, send us your address immediately. We teach men and women how to earn from \$5 per day to \$3,000 per year, without having had previous experience, and furnish the employment at which they can make that amount. Capital unnecessary. A trial will cost you nothing. Write to-day, and address

E. C. ALLEN & CO.,
Box 1001. Augusta, Maine.

Rothschild; first vice-president, Marx B. Loeb; second vice-president, Alfred M. Klein; treasurer, Henry Hirsh; secretary, Louis Wolf; directors to serve three years, Jacob Henly, Joseph Louchheim, Ludwig Leberman and Moses Hirshler.

ROCHESTER, N. Y.

The dedication of the new temple took place yesterday afternoon at 3 o'clock. Dr. Hirsch, of Chicago, delivered the oration.

NEW YORK.

A branch of the National Council of Jewish Women was organized last Tuesday.

The annual meeting of Temple Emanu-El was held last week. The receipts from pews, assessments, etc., were \$62,592.15; from mortgages \$20,000, and from the cemetery \$15,000. The expenditures for salaries, etc., were \$53,975.48, and \$51,000 were invested in bond and mortgage. The total investment account of the Temple amounts to \$110,000 besides which there are general assets of \$28,809.97.

PHILADELPHIA.

The twenty-sixth annual meeting of the Orphan's Guardians was held May 20, [at Rodeph Shalom school house. The annual reports showed that the present membership is 429. There are now 36 wards—18 boys and 18 girls—in charge of this society, which places them in private homes, and when they have attained a sufficient age trades are taught them. The treasurer's report showed that the total receipts amounted to \$4,559.81, which included a balance of \$734.75; total expenditures, \$3,899.61; balance on hand, \$660.20. The society has \$8,000 invested in first mortgages. The election for officers and managers resulted thus: President, Arnold Kohn; Vice-President, Daniel Merz; Treasurer, M. C. Hirsch; Secretary, Joseph Marchuetz; Managers, Morris Liveright and Rev. Dr. Henry Berkowitz.

For Seasickness

Use Horsford's Acid Phosphate.

Dr. J. Fourness-Brice, of S. S. *Teutonic*, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent seasickness."

MARRIED.

BORCHARDT—LEVITON: Mr. Max Borchardt to Miss Sarah Leviton, at 907 North Avenue, Rabbi Stoltz, officiating.

BETROTHED.

LESERMAN—WEINBERG: Mr. Herman Leserman to Miss Johanna Weinberg, daughter of Mr. M. Weinberg, 3125 Forrest Avenue. At home, June 10, 13 and 17.

DIED.

WOLF GREEN, husband of Mrs. Rosa Green, and brother of Mrs. L. Mendelsohn, died May 25, at his residence, 582 E. Division Street.

ISIDORE KAUFFMAN, formerly of Detroit, died May 25, aged 68 years, at his residence, 3546 Forrest Avenue.

ISAAC MARKS, aged 74 years, died May 25, at his residence, 2950 Indiana Avenue.

MRS. REGINA WEINBERG, died May 26, aged 71 years, at the home of her son, 3414 Calumet Avenue.

BENJAMIN F. WHEELER, son of Mr. and Mrs. M. Wheeler, 3615 Ellis Park, was instantly killed on Sunday, May 27, by being thrown from a horse while out riding. The sudden ending to the life of this bright and promising young man, who was only nineteen

"The restless Eve, not the indolent Adam, as the parent of civilization."

THE WOMEN'S UPRISING.

—BY—

JENKIN LLOYD JONES.

A sermon suggested by the Woman's Congress held in Chicago last May. Neatly printed, with attractive cover. Will make a pleasant souvenir of this memorable congress. Single copies 10 cents. By the hundred, \$6.00.

PUBLISHED BY

UNITY PUBLISHING COMPANY,
175 Dearborn Street, Chicago.

Our Heredity from God

CONSISTING OF

LECTURES ON EVOLUTION.

By E. P. POWELL.

"This book [now in its fourth edition] is dedicated to all those who, like the author, have lost faith in authoritative Revelation, in hopes that they, like himself, may find satisfaction in that revelation of Eternal Life and Truth which is steadily unfolded to us by Science."

Price, \$1.75.

FOR SALE BY

UNITY PUBLISHING CO.,
175 Dearborn St., Chicago.

The New Bible and Its New Uses,

By JOSEPH HENRY CROOKER,

Author of "Jesus Brought Back," "Problems in American Society," Etc.

Multitudes of people to-day, both outside and inside the churches, are aware that the New Criticism, arisen in our age, has revealed a New Bible; and what they want to know, and in the simplest, most straightforward way, is this: What changes in our attitude toward the Bible are involved; and what new and wiser uses of it are made possible and necessary by these discoveries? Mr. Crooker's present work succinctly answers this query.

CONTENTS.

Introduction: The New Bible; I. Errors in the Bible; II. What the Bible Claims for Itself; III. The Bible as Authority; Appendix; Contradictions in the Gospels.

Mr. Crooker has brought to his work much original thought, a thorough knowledge of his subject, considerable analytical skill, a fair degree of logic, and almost a mastery of the art of presentation.—*Brooklyn Standard-Union*.

He has been very successful, and his book is one especially to be recommended to those who have lost their faith in the old Bible of tradition and dogma, and need to be shown the substantial worth of what criticism leaves unharmed of literary value and spiritual quickening.—*The New World*.

286 Pages. Cloth, \$1.00.

FOR SALE BY

UNITY PUBLISHING COMPANY,
175 Dearborn Street, Chicago.

One Upward Look Each Day.

POEMS OF FAITH AND HOPE.

SELECTED BY J. T. SUNDERLAND.

A Boston minister writes: "Your 'Upward Look' book is beautiful. We are buying it by the dozen, and giving it where it will do good."

One of our best known authors writes us: "Your collection of poems, 'One Upward Look Each Day,' is a wonderfully good collection. It is surprising that so many excellent poems can be comprised in so small a compass and offered at so small a price."

Price, Morocco, 75 cents each; Cloth, 50 cents each; Heavy embossed paper, 30 cents each.

Mailed to any address on receipt of price by UNITY PUBLISHING COMPANY, 175 Dearborn Street, Chicago.

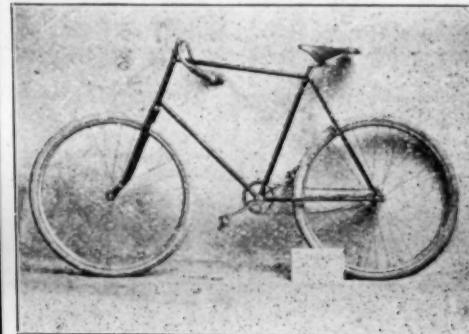


D'Ancona & Son,
Most Extensive Dealers in
PARASOLS AND UMBRELLAS.
Umbrellas Re-covered and
Repaired.
PALMER HOUSE, 179 State-st.

THE BEST

BICYCLES CAN NOT BE BOUGHT IN
AUCTION SHOPS—THE TEMPLE
CYCLES are NEVER FOUND THERE.

Examine Our Wheels
Before Buying.
It will Pay You.



Ralph Temple Cycle Works,
158 22nd ST., cor. Wabash Ave.
RALPH TEMPLE-FRIEDBERG, Prop.

We Are Selling

Washburn's Best Flour - - \$3.85 bbl.
Finest California Apricots - 12½c. can.
Oyster Bay Asparagus - - 20c. can.
Star Brand Early June Peas - - 10c. can.
Fancy California Prunes - - 10c. lb.
Best Family Soap—60 lbs. - \$2.50 Box.
Imported Lentils - - - 5c. lb.

JOS. WEISEL,

96 31st Street.

TEL. SOUTH 23.

A. B. RUSS & CO. UNDERTAKERS

* 161 Twenty-Second Street,

TELEPHONE 8209. CHICAGO.

THE CHICAGO HERALD.
VISITOR'S GALLERY.
Entrance doors have neither lock nor key, open night and day to everybody. See the ten great presses printing *The Herald*.

Mineral Waters IN Syphons.

We are now prepared to deliver to all families the following list of true Mineral Waters, in Syphons.

SELTZER, KISENGEN,

DEEP ROCK, SARATOGA,

WAUKESHA, VICHEY,

PLAIN SODA AND LITHIA WATER.

No family should be without these famous Waters for their table use. Each bottle is elegantly labeled, and is very sparkling.

Price per doz. of either of above Waters, \$1.50

Chicago Consolidated Bottling Co.,

14 to 18 CHARLES PLACE.

Telephone, Main 327.

N. L. FRANK & CO.
PHARMACISTS
N. E. Cor. 33d St. and Cottage Grove Ave.
TELEPHONE SOUTH 813.

E. VON HERMANN'S
PHARMACY
N. E. Cor. 31st St. and INDIANA AVE.,
Telephone 8108. OPEN ALL NIGHT.

DR. I. J. REIS,
SURGEON CHIROPODIST.
All Diseases of the Feet Successfully Treated.
Rooms 11, 12 & 14, 125 STATE ST., CHICAGO.
Hours: Cor. Madison St.
9 to 6. Patients treated at residence if desired.
Use Dr. Reis' Foot Powder.
Cures Sweaty, Smelling and Sore Feet.

DR. MENDLE A. COHEN,
SURGEON-MOHEL
of many years successful practice.
3335 Calumet Avenue, - - CHICAGO.
All calls from out of town attended to.

J. E. FURTH,
JEWISH
UNDERTAKER,
3237 Cottage Grove Ave.
Tel. South 886. Open Day and Night.

LADIES WHO VALUE
A refined complexion must use Pozzoni's
Powder. It produces a soft & beautiful skin.

Boulevard Market
WEINBERG BROS., Props.
DEALERS IN
FANCY MEATS AND VEGETABLES
AND ALL KINDS OF
POULTRY, GAME AND FISH.
206 THIRTY-FIFTH STREET,
OPPOSITE GRAND BOULEVARD,
Telephone, 889 South. CHICAGO.

Death to High Prices!



Buy Direct from the Factory
and save agents' and canvassers' commissions. Hereafter we shall sell the Majestic direct to the consumer at factory cost. The Majestic is recognized as the best machine for family use, and has always been sold by our agents for \$60. For a limited time we shall sell it for \$22 and furnish all attachments free of charge. Shipped on approval anywhere. Send for a sample of its work and catalogue.
FREE. Columbian half dollar every purchase next sixty days.
THE TILTON MFG. CO., 275 Wabash Av., Chicago, Ill.



14 KARAT
GOLD PLATE

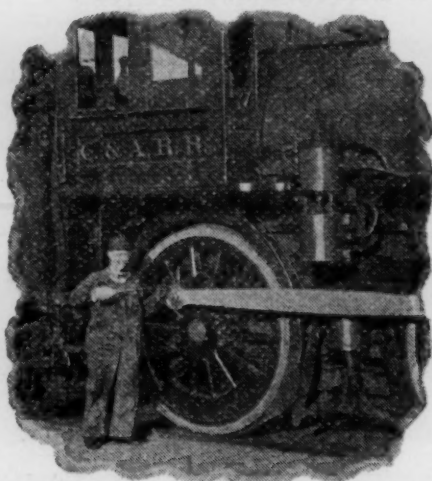
CUT THIS OUT and send it to us with your name and address and we will send you this watch by express for examination. A Guarantee For 5 Years and chain and charm sent with it. You examine it and if you think a bargain pay our sample price, \$2.75, and it is yours. It is beautifully engraved and warranted the best time keeper in the world for the money and equal in appearance to a genuine Solid Gold Watch. Write to-day this offer will not appear again.

THE NATIONAL MFG
& IMPORTING CO.,
334 DEARBORN STREET
CHICAGO, ILL.

Diffuse Help!
In this way. When you see how **Pearline** has helped you, tell others and let it help them. Where a woman is trying to do housework in the old, hard-working, rubbing way, it's actual charity to tell her about **Pearline**. Perhaps she uses it for scrubbing, washing dishes, etc., but can't believe that in washing clothes it can save so much work and wear without doing harm. Your personal experience might convince her. That would help **Pearline**, to be sure—but think how much more it would help her, by saving time and strength and real money. 446 JAMES PYLE, N.Y.

LEARN A TRADE.
WATCH REPAIRING, JEWELRY WORK, ENGRAVING AND OPTICS taught in theory and practice.
Chicago Watchmakers' Institute,
913 U. Masonic Temple, Chicago.
Write for Catalogues.

Chicago & Alton R.R.
AMERICA'S MOST POPULAR RAILROAD.
PERFECT PASSENGER SERVICE.
The direct, best and only rock-ballasted dustless line between
CHICAGO AND KANSAS CITY,
CHICAGO AND ST. LOUIS,
ST. LOUIS AND KANSAS CITY.



Through Pullman Service Every Day From

CHICAGO TO COLORADO
JAMES CHARLTON, General Passenger and Ticket Agent,
Chicago, Illinois.

A. B. RUSS & CO.

UNDERTAKERS,

161 Twenty-Second Street,

CHICAGO.

TELEPHONE 8209.

years of age, has cast a cloud of gloom over the many friends of the family.

EMANUEL LEVI died May 30, aged 54 years. He was well-known and respected in the community. The funeral took place from the residence, 3266 Vernon Ave.

EDWARD GOODKIND, husband of Mrs. Hannah Goodkind, and father of Ben E. Goodkind, Mrs. Harry Berger, Mrs. W. H. Vehon, Miss Bella Goodkind, of this city; Mrs. Joe Marks, and Mrs. Meyer Wise, of Sioux City, and I. E. and A. L. Goodkind, of Helena, Mont., died May 29th, at his residence, 769 Jackson Blvd, aged 76 years.

WANTED.

A small, refined, Jewish family on West Adams St., near Oakley, pretty locality, will furnish excellent board and room for one or two Jewish gentlemen with references; have no other strangers; terms moderate. This will be an excellent home for someone. Address B., care REFORM ADVOCATE.

TO RENT.

For rent, front parlor and alcove conveniently located in one of the nicest parts of the south side, all modern conveniences, private family, large enough for two guests, or man and wife, 3641 Ellis Park, flat 27.

Boarding House.

Mrs. E. Schubach has opened a first class boarding house at 2321 Calumet Ave., formerly occupied by Mr. J. F. McAvoy. The house is furnished in excellent style throughout and has every modern convenience. Choice rooms *en suite* and single. Table boarders and transients accommodated. Table d'hôte dinners every evening from 6:30 to 8:30. 4t.

Careful Attention

to the healthful feeding of the cows producing the milk received at our condenseries is vitally important. We rigorously prohibit the use of foods not qualified to produce pure, wholesome milk. Hence, the superior quality of the Gail Borden Eagle Brand Condensed Milk.

WHY don't half the people go to church? See "The Child of Democracy," for sale by J. V. Sheehan, Ann Arbor, Price, 50 cents.

The Lake Shore's Summer Schedule.

Now in effect makes a number of important changes. The New York Limited will leave Chicago every day at 5:30 P. M. reaching New York, Grand Central Depot 42d St., at 6:30 P. M. next day making the run in twenty-four hours. The Chicago and Boston Special will leave as formerly at 10:30 A. M. reaching New York 1:45 next afternoon, Boston 4:15 P. M. making direct connection with all diverging New England lines. Train leaving at 3:10 P. M. formerly running through to New York will run to Toledo only, New York and Boston Express will leave at 9:45 P. M. instead of 7:45 and New York Express will leave at 10:45 P. M. instead of 11:30 P. M. Summer tourist tickets to the many delightful resorts of the east are now on sale: list showing routes and rates will be sent on application. Special low rates will also be made for the Christian Endeavor Convention at Cleveland, the meeting of the National Educational Association at Asbury Park and the G. A. R. reunion at Pittsburg. Full particulars on application. F. M. Byron, City Pass. & Tkt. Agt., 66 Clark St., C. K. Wilber, West. Pass. Agt., Chicago.

Good Housekeepers rely upon

KINGSFORD'S
OSWEGO
"PURE" & "SILVER GLOSS"
STARCH

For the Laundry.

Use Kingsford's Oswego Corn Starch for Puddings, Custards, Blanc Mange, etc.

FOR SALE BY ALL GROCERS.

POWDER POINT SCHOOL,
DUXBURY, MASS.

The Powder Point Hall is now added to the other buildings, and its novel arrangement is well adapted to the school, with its individual teaching and home life for the boys.

F. B. KNAPP, S. R.

No Pain! No Gas!
SPECIALISTS IN THE PAINLESS
EXTRACTION OF TEETH.



Set of Teeth... \$8.00

Painless Extraction. 50c

NO STUDENTS—Only trained specialists employed. No charge for extracting when teeth are ordered. 12 Chairs.

BOSTON DENTAL PARLORS,
146 State St. Telephone, Main 659.

Ladies in attendance.
Open evenings till 10. Sundays 9 to 4.

ELY'S CREAM BALM CURES
CATARRH
PRICE 50 CENTS, ALL DRUGGISTS

Two New Sermons by Jenkin Lloyd Jones.

I. Death as a Friend.

A study suggested by D. C. French's group "The Angel of Death Staying the Hand of the Artist."

II. The Selfishness of Grief.

A Study of Funeral Customs, and a Plea for Cremation.

Frank utterances on delicate subjects. Spoken with the hope that they may reduce somewhat the strain of life and dispel somewhat the gloom of death.

PRICE 5 CENTS EACH.

THE UNITY PUBLISHING CO.,
175 Dearborn St., CHICAGO

M. WALSH,
Livery and Boarding Stable,

120-122 25th STREET,

Be. Prairie and Indiana Aves

First-class Carriages always on hand. Tel. South 150.

The Columbia Band Brake

which made a great popular success last season is the only perfect working hub brake ever invented, and is again attached to our full roadster models 35 and 36. It makes cycling safe, because it holds on any grade, is quickly applied, and throws off readily. Its connection is out of the way, takes up no room, and makes no increase in weight.

POPE MFG. CO.,
Boston, New York,
Chicago, Hartford.

Catalogue free at agencies, or
mailed for two two-cent stamps.



"Any
Old
Shoe"

won't pinch your foot if it's sufficiently too big—but you might as well wear a meal bag.

Selz Royal Blue \$4.00 Shoe

(Manufactured by Selz, Schwab & Co.,)

has a way of fitting the foot's curves and keeping its shape. You can wear a Royal Blue that's *your size*. It's a handsome shoe, and how it does last!

STREETER SELLS IT.

134 State St., 68-70 Madison St.

ART FLORAL CO.

Choice Cut Flowers,
Decorative Plants
All kinds of Garden Work.
Choice Roses.

3911 COTTAGE GROVE AVE.

Tel. Oakland 845 Branch No. 6 Forty-Third St

FOR BEAUTY

For comfort, for improvement of the complexion, use only Pozzoni's Powder; there is nothing equal to it.

RAIL ROAD LANDS

For Sale at Low Prices and on Easy Terms.

The Illinois Central Railroad Company offers for sale on easy terms and at low prices, 150,000 acres of choice fruit, gardening, farm and grazing lands located in

SOUTHERN ILLINOIS

They are also largely interested in, and call especial attention to the 600,000 acres of land in the famous

YAZOO DELTA OF MISSISSIPPI

lying along and owned by the Yazoo & Mississippi Valley Railroad Company, and which that Company offers at low prices and on long terms. Special inducements and facilities offered to go and examine these lands both in Southern Illinois and in the "Yazoo Delta," Miss. For further description, map and any information, address or call upon E. P. SKENE, Land Commissioner, No. 1 Park Row, Chicago, Ill.

2-2-94

The Study Table

MORE THAN KIN. A Book of Kindness. By James Vila Blake, Chicago: Chas. H. Kerr & Co. Cloth, 18mo., pp. 334. \$1.50. Half cloth, \$1.00.

It is a new thing for the review of a book to be delayed by the continual disappearance of the book from one's writing-table.

But this has nevertheless been the case with "More than Kin." It has passed from hand to hand, and house to house, with such constant celerity that the original owner and should-be reviewer has until now only been allowed brief dips, short swallow-flights into its contents, before some too-appreciative reader spirited it away. This copy has done a sort of loving mission-work in one neighborhood—but UNITY has been defrauded of its just rights in the matter of a review.

I have gathered a consensus of opinion from these pious pilferers: It is so wise. So deep. So tender. So unlike any other. It is a book to live with—to love—to give to one's best and dearest. I should like, one said, to have seen the woman behind that book!—See how straight a girl's instinct goes right to the heart of it, with swift divination that the sister is a soul-sister, *more than kin*? Homely wisdom and poetic fancy in equal parts, said another, but the best of the book is its truth.

These are artless verdicts which should please an author more than any fine word-mustering of practiced penmen.

The readers who have browsed this book before me have not, like Lydia Languish, "the most observing thumb-nail," but here and there a tiny dot or caret in the margin mark where a thought has sent conviction to the soul or a bit of humor found an echo in the reader. My little volume is fairly peppered with these marks, which makes it all the better reading, to my mind. One has a sense of companionship in the reading, knowing another has laughed or smiled or shaken tears from lashes at the mingled wit and tenderness of this book. Here are a few of the marked passages (the sum of them all would make half the book):

It is seen everywhere, that the man whom no other admires, is he, whom Nature has endowed with the best capacity to admire himself.

Love-work is spry work.
—the long and holy process of creation come treading on the heels of destruction.

Kindness has a mixture of firm principle in it. Growth, moral or physical, is slow: destruction is swift. Life and beauty are long a-making.

Not like a naturalist to whom all is grist, but like a miner who looks only to the gold.

It is sound *caution* to move away and beware of any one who shows little sense of small favors and gentle attentions.

Every page is sprinkled with aphorisms. Perhaps the strongest chapter of all is the one entitled Making an Average.

When a poet turns to prose the result is apt to be a prose permeated with melody and poetic feeling. This is markedly the case in this book. It is a book apart, a bit of work distinctly different not only from the ordinary output of the press, but from all that has hitherto come from Mr. Blake's pen. It is a book which has, veritably, *made itself*—flowing from the happiest moods of the poet-essayist in a felicitous stream of poetic fancy, wisest prose and deep and tender feeling.

It takes a dainty palate to catch the double-refined flavor of much of Mr. Blake's exquisite work. There is an odd quaintness of phrasing caught from long and loving browsing over the common of Elizabethan and Jacobean prose loved of Lamb and other literary epicures, and a distinct charm in the sentences "tricked in antique ruff and bonnet" when from the masquerading costume there peeps out upon us the latest wisdom of the

Tempt Not

a Cough with a Weak System, Consumption with Weak Lungs, or Disease with Loss of Flesh. Take

Scott's Emulsion

the Cream of Cod-liver Oil, for any ailment resulting from poor nourishment. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

Turner

33d St. and Wabash Ave.

This fine Hotel is well situated near elevated station and all cable lines, and is conducted on the AMERICAN PLAN. Is especially

ADAPTED FOR FAMILIES.

The Rooms are Large and Nicely Furnished

Parties wishing to engage rooms can now secure them at reasonable rates.

The TABLE IS FIRST CLASS, and the house is well arranged to make

A PLEASANT HOME

for its guests. Call and see us, and you will find this one of the best in Chicago.

To Introduce METCALF LINEN

WRITING PAPER

[The finest made—for Polite Correspondence], WE WILL SELL FOR

75 cents

3 Quires [72 Sheets] and Envelopes to match of Three Fashionable Sizes, assorted 12 sheets of Azure and 12 sheets of Cream of each size.

METCALF

STATIONERY CO.

136 Wabash Ave., Chicago.

Regular retail price for this package is \$1.50.

Established 1845.

Telephone 341 Main.

The John Jones Clothes Cleaning and Repairing Establishment,

LLOYD G. WHEELER, Prop.

The Proper Renovation of Gentlemen's Clothing Our Exclusive Business.

119 Dearborn St., CHICAGO.

MASSACHUSETTS, GREENFIELD.

PROSPECT HILL SCHOOL FOR GIRLS.

A liberal education with good home influence

Reference: JAS. C. PARSONS, Principal

E. E. HALE, D.D.

\$2.75 Buys our \$9 Natural Finish Baby Carriage complete with plated steel wheels, axle, springs, and one piece steam bent handle. Made of best material, finely finished, reliable, and guaranteed for 3 years. Shipped on 10 days' trial. FREIGHT PAID; no money required in advance. 75,000 in use. We are the oldest and best known concern of our kind, reliable and responsible. Reference furnished at any time. Make and sell nothing but what we guarantee to be as represented, sold at the lowest factory prices. WRITE TO-DAY for our large FREE illustrated catalogue of latest designs and styles published.

OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.

INSTRUCTIONS

FREE!

IN

ART EMBROIDERY

AT OUR

ART PARLORS,

185-187 WABASH AVENUE.

Wheeler & Wilson Mfg. Co.

THE BERLITZ

School of Languages,

Chicago, Auditorium;

New York, Boston, St. Louis, Washington, Philadelphia, Baltimore, Cincinnati, Cleveland, Minneapolis, Louisville, Atlanta, Berlin, Hamburg, Dresden, Leipzig, London, Paris.

THE BERLITZ METHOD is based on a system of language instruction generally called the "Natural Method." In it the pupil is acquainted with the foreign tongue, not by translation, but by conversational exercises in the new language. TRIAL LESSON FREE. Send for Circular. OPEN ALL SUMMER.

LE FRANCAIS—A Monthly Magazine containing the most interesting modern French Comedies, Novels, Anecdotes, Etc.; also treatises and exercises on the difficulties of French Grammar, pronunciation and idioms. Send for sample copy.

BOYDSTON BROS.

UNDERTAKERS.

LADY ASSISTANTS.

3975 Cottage Grove Ave.

Tel. Oakland 842.

CHICAGO.

J. G. GLINNIN,

Wholesale and Retail Dealer in

ELGIN DAIRY MILK and CREAM

2735 INDIANA AVENUE,

CHICAGO.

For Fine Tailoring at Lowest Prices Visit

M. GUTTMANN, FINE TAILORING,

2901 Cottage Grove Ave., CHICAGO.



BUY DIRECT AND SAVE DEALER'S \$12 AND AGENT'S PROFITS.

Buy our Oxford Boss Bicycle, suitable for either sex, made of best material, strong, substantial, accurately adjusted and fully warranted. Write to-day for our large complete catalogue of bicycles, parts, repairs, etc., free. OXFORD MFG. CO., 338 Wabash Avenue, - CHICAGO, ILL.



General or local Ladies or gents. Agents. \$75 a week. Exclusive territory. The Rapid Dish Washer. Washes all the dishes for a family in one minute. Washes, rinses and dries them without wetting the hands. You push the button, the machine does the rest. Bright, polished dishes, and cheerful wives. No scalded fingers, no soiled hands or clothing. No broken dishes, no muss. Cheap, durable, warranted. Circulars free.

W. P. HARRISON & CO., Clerk No. 12, Columbus, O.

\$1.98



CUT THIS OUT and send it to us with your name and address, and we will send you this elegant watch by express for examination. You examine it and if you consider it a bargain pay the express agent our sample price, \$1.98, and it is yours. Fine gold plate Chain and Charm FREE with each watch, also our written guarantee for 5 years. Write to-day, this may not appear again. THE NATIONAL MFG. & IMPORTING CO., 334 Dearborn Street, Chicago, Ill.

We pay you \$10. for 1¢

Of a certain year, and \$5.75 for 1853 quarter. Highest premiums on eleven hundred varieties of United States and Foreign Coins and Stamps, also Confederate money. Enclose stamps for postage and we will send you, free, our 16-page illustrated catalogue showing what we buy. Do not delay, but send to-day; keeping your eyes open you may pick up coins or stamps that will bring a large amount of money.

NATIONAL COIN CO., Stock Exchange Building, Boston, Mass.

THE CELEBRATED OXFORD ORGANS. — CONTAINS 122 CELEBRATED ORCHESTRAL TONED REEDS.

When you buy from us you pay the factory profit, and not agents' dealers' or middlemen's enormous profits. This beautiful Oxford Columbia Organ for **\$45.00.**

COMPASS:—Five Octaves, 11 Necessary Stops, 2 of 3-Octave, 2 of 2-Octave Each.



ONLY \$45.00

11 NECESSARY STOPS—All that can be put on a 4 set reed action without attaching bogus stops, viz.: Diapason, Principal, Melodia, Dulcet, Cremona, Vox-Angelica, Echo Horn, Celeste, Treble Coupler, Bass Coupler, Grand Organ and Right Knee Swell and Left Knee Swell. The above 4 set reeds and 11 necessary stops are placed at the disposal of the performer and the action is characterized by greater power, variety and brilliancy of tone, combined with the most exquisite purity and sweetness, in addition to the music contained in an ordinary organ.

DESCRIPTION OF CASE—Constructed of the best grade of solid hand-rubbed with oil, durable and strong, thoroughly seasoned, kiln dried, and made on scientific principles, each component part being paneled to prevent warping or splitting, with veneered panels, elegantly carved and ornamented; center panel on top fitted with a large beveled French plate glass mirror, with veneer panels on each side; exquisite fret work, brocade silk velvet trimmings back of all fret work, large music cabinet, swinging front fall board, two lamp stands, convenient handles for moving. It is entirely new in design, and is as illustrated in cut. The case stands on castors.

INTERIOR CONSTRUCTION—is simple yet scientific and durable, easily adjusted in case of any disarrangement; working parts are free from friction and will neither break nor wear. Nothing but the best of material used, and you will never find in one of the Oxford organs blotting paper instead of felt; cloth instead of leather; oil-cloth instead of rubber; common board instead of three-ply stock.

THE TONE—which is the most important part of an instrument, is full, sweet, round, sympathetic, and harmonious, with volume, variety and brilliancy, combined with great power.

THE BELLOWS—a very important part of a good organ, are of the best rubber cloth and best quality of felt, with perfect stop action. They have an immense capacity and furnished, with the automatic valve for preventing an over supply of air, will never leak or wear out.

THE WARRANTY—By our warrant we pledge ourselves in case our organ should prove defective in material or workmanship during a term of fifteen years to put the same in proper condition or refund money.

FREE—Our Wholesale Catalogue of Organs, Baby Carriages, Sewing Machines and Bicycles, quoting cash and time prices. Write for Catalogue at once and state which to send.

THE OXFORD MFG. CO. | Old Established and reliable. ... | **338 TO 334 WABASH AVE., CHICAGO, ILL.**

The Only Establishment of Its Kind in the U. S.



Apollo Custom Pants Manufacturers,

161 FIFTH AVENUE.

PANTS MADE TO ORDER AT

NO MORE. **\$4** NO LESS.

We have the uniform price of \$4 a pair for Pants to your measure from any goods in our store, and at any time.

Apollo Custom Pants Manufacturers,

161 Fifth Ave.

SOLMS MARCUS & SON.

Write for Samples.

AGENTS WANTED ALL OVER THE UNITED STATES.

EXCELSIOR ELECTRIC MAT CO.

Manufacturers of and Dealers in THE ONLY

INVISIBLE FLOOR ALARM BURGLAR PROOF MAT
IN THE WORLD.

OFFICE AND SALESROOM,

2872 ARCHER AVENUE,

Telephone, South 274.

CHICAGO.

E. HOBBS, FLORIST

Greenhouses 3112 & 3114 INDIANA AVE.

A Choice Selection of Plants and Fresh Cut Flowers constantly on hand. Floral Designs of every description. Plant Decoration a Specialty.

centuries and a genuine American wit and gentle humor.

Here, too, is no fear of saying frankly the finest thoughts of the soul. Our Saxon reticence is not altogether a good thing. I have been tempted to say more harm is done by silence than by all speech however light or keen. "Words" says the Frenchman, "are given us to conceal our thoughts;" and this is their too common use. It is good to find a brave soul daring at times to unveil "the chambers of its imagery," not shrinking from the light of day upon the inner recesses of the spirit. It is in the last analysis, a love-poem of a new type: that "hidden life of love which two may live" has never been more exquisitely voiced; here is an exquisite grace of tenderness unreachd by Petrarch's Sonnets, a feeling as deep and spiritual as that of the Sonnets from the Portuguese. Pure as a poem, more helpful than a sermon, wise with the wisdom of the best philosophy, it is a book to be given as a bridal gift to young wedded lovers, since it holds for such, high lessons; it is one to be cherished also by grey-haired Darby and Joan and read, in bits, beside the inglenook.

A. W. B.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props. Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

West & Truax, Wholesale Druggists, Toledo, O. Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Sunday-School Picnics.

Pottawattomie Park, located on the beautiful Fox River and reached by the Chicago Great Western Railway, is, aside from being a spot of great natural beauty, the most desirable place in the vicinity of Chicago for church picnics. Its gates are closed on Sunday, and no intoxicating liquors are allowed on the grounds at any time. Committees will find it to their advantage to call on or address F. H. Lord, G. P. & T. A., Chicago Great Western Railway, Western Union Building, corner of Clark and Jackson streets, Chicago.

St. Paul Park—A New Picnic Ground.

St. Paul Park is located at Morton, Ill., 14 miles north of Chicago on the Chicago, Milwaukee and St. Paul Ry. The grounds cover eighty acres on the North Branch river. One-half is a grove of large maples—the other half is a level meadow, suited for base ball, tennis and all outdoor games. Good boating on river, and in every way the most attractive picnic ground in the vicinity of Chicago. For further information, rates, etc., apply to H. E. Laing, City Passenger Agent, Chicago, Milwaukee & St. Paul Ry., 207 Clark Street.

THE ball room, banquet hall and reception rooms of the Concordia Club, 3140 Indiana avenue, can be rented for weddings, receptions and other entertainments. For terms, apply to the superintendent on the premises.

If You Have

Scrofula,
Sores, Boils, or
any other skin disease,
take

AYER'S SARSAPARILLA

the Superior
Blood-Purifier
and Spring Medicine.
Cures others,

will cure you



INSTRUCTIONS IN SWIMMING

By Competent Lady and Gentlemen Teachers.

SOUTH SIDE NATATORIUM.

S. BARBER, Manager.

2321-29 WABASH AVENUE.

SOUTH SIDE ENGLISH AND GERMAN KINDERGARTEN.

MISS FRANCES SCHUSTER, of Vienna, German Directress.

MISS LILY ENGLEMAN, English Directress.

MRS. M. H. MOSKOVITS, Principal.

For terms and information apply between 9-12 o'clock A. M., at

3202 RHODES AVENUE.

CHICAGO COLLEGE OF LAW. The Law Department of Lake Forest University.

FACULTY:

HON. JOSEPH M. BAILEY, LL. D. Justice of Supreme Court of Illinois

HON. THOMAS A. MORAN, LL. D. Justice of Appellate Court, First District of Illinois, and others.

Sessions are held each week-day evening in the Athenaeum Building, 18-26 Van Buren Street.

Undergraduate Course of two years. Post-Graduate Course of one year.

Diplomas granted on two years' attendance, admits to the bar of this state on motion.

For further information address the secretary,

ELMER E. BARRETT, LL. B.

1501 to 1504 UNITY BUILDING.

WEINGART INSTITUTE.

Select Day and Boarding School for Boys.

22 and 24 East 91st Street.

Bet. Madison and Fifth Ave., **NEW YORK.**

Collegiate and Commercial Courses. Location and accommodations better than those of any similar institution. Well equipped gymnasium and well assorted school library, special features. Refers to the Rev. Drs. Kohler, Gottheil, Kohut and Weiss, to Dr. H. Baar, to Jacob H. Schiff, Esq., and to Julius Katzenberg, Esq. Send for prospectus.

Sanitary Plumbing

GAS FITTING,

A. W. BENSINGER,

128 Thirty-First St. CHICAGO.

Estimates Furnished.

Telephone 947 South.

A. ROSENBECKER,

Will furnish only the BEST MUSIC for all occasions, with his WELL-KNOWN ORCHESTRA or MILITARY BAND.

STRING QUINTETTE FOR PARLOR MUSIC.

Office, 235 WABASH AVENUE, 4th Floor.
Telephone, 5204 Main.
House, 1626 Barry Ave.

Violin Students can secure time for lessons by applying at above addresses.

Angelo De Prose

Teacher of

PIANO.

Tuesdays, Wednesdays and Fridays from 9 to 12 and 2 to 5 at his office,

Room 68, Kimball Hall.

Will give instruction at residences

MONDAYS, THURSDAYS AND SATURDAYS.

J. H. KOWALSKI

VOICE CULTURE.

STUDIO—ROOM 31, KIMBALL HALL,
243 WABASH AVE.

Residence—3763 Vernon Avenue.

TERMS: \$4 or 20 Half-Hour Lessons, Payable Strictly in Advance.

F. VISCONTI,

Dealer in ANTIQUE FURNITURE.

Cabinet Maker and Upholstering.

All kinds of Inlaid Furniture Repaired.
Mattresses Made to Order and Renovated.
2920 Cottage Grove Ave.

**FRAMES**

ARTISTIC FRAMING AND REGILDING,
FINE ETCHINGS, ENGRAVINGS, ETC.

HIRAM J. THOMPSON,
84 WABASH AVE.

**BOYDSTON BROS.
UNDERTAKERS.**

LADY ASSISTANTS.

3975 Cottage Grove Ave.

Tel. Oakland 842. CHICAGO.

MITCHELL & LEWIS CO.,
City Express, Delivery and
Farm Wagons.

443-445 Wabash Avenue, CHICAGO.

J. H. REMSEN, AGENT.

**B. G. ROBINSON,
MASON & BUILDER,**

Box 37, Builders' Exchange,

40 ALDINE SQUARE, CHICAGO.

Telephone, Main 404.

**Real Estate
AND LOANS.**

Wm. LOEB & Co.
120 LA SALLE ST.

L. Manasse, OPTICIAN.

88 MADISON ST., Tribune Bldg.

SIGHT IS PRICELESS!



Importer, Manufacturer and Dealer in
EYE GLASSES AND SPECTACLES,
Standard Opera, Field and Marine Glasses,
Microscopes, Telescopes, Barom-
eters, Magic Lanterns, Etc.
Photo Outfits, Kodaks, Etc.

1868—CONSULT THE OLD RELIABLE.—1893

J. C. WILSON,
Pres.

A. P. GREEN,
Sec. & Treas.

Excelsior Laundry Co.,

(INCORPORATED.)

Office and Works:

144 Twenty-Second Street.

Phone South 168.

Fine Work. Quick Service.

**SOUTH SIDE
STEAM DYE WORKS,**

2546 Cottage Grove Avenue,

HENRY WINK, PROP. CHICAGO.

Wm. Wilson Supply and Decorative Co.,

CONTRACTORS FOR

PAINTING, GLAZING and

GENERAL DECORATING

3863-65 Cottage Grove Avenue,

TEL. OAKLAND 6. CHICAGO

A. M. COBB.

W. R. FORBES.

COBB & FORBES,

Livery and Boarding Stables,

Forty-third St. and Prairie Ave.

Telephone, Oakland 878. CHICAGO

LOWE BROS.,

EUREKA MEAT MARKET,
Dealers in

Fresh, Salt and Smoked Meats,

Poultry, Vegetables, Fish and Canned Goods,
3140 COTTAGE GROVE AVENUE.
Orders called for and delivered promptly.

THE GREAT AMERICAN

Steam Carpet and Lace Cleaning Works.

Carpets Taken Up, Cleaned and Laid,
Carpets Renovated on the Floor.
Rugs and Drapery a Specialty.
Latest Improved Carpet Cleaning Machine
Ladies' Garments Cleaned and Dyed.

ONLY FIRST-CLASS WORK.
Telephone, South 803.

NICHOLAS AUW,
141 E. Twentieth St., CHICAGO.

**CENTRAL
Safety Deposit Vaults**

CONDUCTED BY

The Illinois Trust and Savings Bank

CAPITAL AND SURPLUS, \$3,700,000.

"The Rookery," CHICAGO.

Safes for Rent at \$5 per year and upward.
Storage for Valuables in Bulk in the Largest and
Best Watched Vaults in the World.

John J. Mitchell, Pres.
Wm. H. Mitchell, 2d Vice-Pres.
Jas. H. Gibbs, Cashier.

John B. Drake, Vice-Pres.
Wm. H. Reid, 3rd Vice-Pres.
B. M. Chattell, Asst. Cashier.

ROBT BOYD, Mgr. Safety Deposit Vaults

HERMAN FELSETHAL, Pres.,
JACOB GROSS, Vice-Pres.,
FRED MILLER, Cashier.

Bank of Commerce

TEMPLE BUILDING

S. W. Cor. Monroe and La Salle Sts.

UNDER STATE SUPERVISION.

Capital, \$500,000.

Has succeeded the banking firm of Felsethal,
Gross & Miller; solicits the accounts of BANK-
ERS, MERCHANTS, PROFESSIONAL MEN,
MANUFACTURERS, AND OF ALL CLASSES
OF OUR CITIZENS WHO ARE IN NEED OF
BANKING FACILITIES.

Pays Interest on Time Deposits.

Makes loans upon approved Chicago real estate
at current rates, and buys and sells investment
securities; issues letters of credit, buys and sells
domestic and foreign exchange, and makes collec-
tions at all available points.

**—DRINK—
McAVOY BREWING COMPANY'S**

CELEBRATED

CLUB BEER.

EXPORT

Bottled Especially for Family Use.

A pure and exhilarating drink, made of the best
malt and hops.

Office Bottling Department:

South Park Ave., Bet. 23d and 24th Streets.
CHICAGO, ILL.

J. G. CLINNIN,

2735 Indiana Avenue, Chicago.

FROM OUR OWN FARMS.

The Milk and Cream we furnish our customers
is direct from our own farm in Elgin.
I have cows especially selected to furnish Milk
for Babies.

To Hotels, Restaurants and Boarding Houses we
make terms satisfactory.

Office and Depot—2735 Indiana Ave.
J. G. CLINNIN.



CAN I OBTAIN A PATENT? For a
prompt answer and an honest opinion, write to
MUNN & CO., who have had nearly fifty years'
experience in the patent business. Communica-
tions strictly confidential. A Handbook of In-
formation concerning Patents and how to ob-
tain them sent free. Also a catalogue of mechan-
ical and scientific books sent free.

Patents taken through Munn & Co. receive
special notice in the Scientific American, and
thus are brought widely before the public with-
out cost to the inventor. This splendid paper,
issued weekly, elegantly illustrated, has by far the
largest circulation of any scientific work in the
world. \$3 a year. Sample copies sent free.
Building Edition, monthly, \$2.50 a year. Single
copies, 25 cents. Every number contains beau-
tiful plates, in colors, and photographs of new
houses, with plans, enabling builders to show the
latest designs and secure contracts. Address
MUNN & CO., NEW YORK, 361 BROADWAY.

VICTORIAS, LANDAUS, BROUGHAMS.

JACKSON'S

FINE LIVERIES,

UNDERTAKER AND EMBALMER,

197 and 199 East 23d Street.

GLOBE MARKET

FRED VOEPEL, Prop'r.

Dealer in

Fancy Meats and Vegetables

And all kinds of
POULTRY, GAME AND FISH.

122 THIRTY-FIRST STREET,

Near Cor. South Park Ave.

Telephone, South 544.

CHICAGO.

**SWEZEY'S**

—IMPROVED—

Dumb Waiter

For Dwellings,
With Automatic
Latch.

LIGHT RUNNING!
EASILY MANAGED!
HUNDREDS NOW IN
USE!

And every one giv-
ing entire satis-
faction.

Adopted by all the
leading Architects,
Contractors and
Owners. Without
doubt the best in
the market.

M. B. SWEZEY,
120 20th St.,
CHICAGO, ILL.

JOHN RÖTZER,

HANS KLEMM, Manager,

VIENNA MODEL BAKERY,

DOUGLAS ARCADE,
ELLIS AVE. and 36th ST. CHICAGO.



JOHN MCCOY
Delivery, Boarding and Sale Stable
First Class Broughams and Carriages.
REASONABLE PRICES.

Telephone 8123. 3438-3440 Forest Ave.

THE POPULAR LINE



—BETWEEN—

Chicago,
Indianapolis,
Cincinnati,
Chicago,
Lafayette,
Louisville,
AND ALL POINTS SOUTH.

PULLMAN SLEEPING and COMPART-
MENT CARS on Night Trains.

PARLOR CHAIRS and DINING CARS
on Day Trains.

ALL TRAINS VESTIBULED.

For Rates, Time Tables, Etc., apply at City
Ticket Office.

232 CLARK STREET,
CHICAGO,

or address

FRANK J. REED,

Gen'l Passenger Agent, Monon Block, Chicag

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

J. L. SNYDACKER & CO.
COAL MERCHANTS,
 DOCKS AND RAIL YARD
 AT FULLER STREET BRIDGE.
 Telephone, South 94.
 Branch Office: 153 Washington St., CHICAGO.



Chas. Friedlander,
 EXPERT
Locksmith
and Bell Hanger.

Electric and Mechanical Bells at low figures.
 Speaking Tubes, Burglar Alarms and General Jobbing.
 All kinds of Locks made to order. Gunsmithing.
1711 STATE STREET, CHICAGO.

W. S. MEYER & CO.
Artistic Painting, Decorating
AND PAPER HANGING,
211 THIRTY-FIRST STREET, CHICAGO.
 Estimates Furnished.

ROSENFELD & CO.
 Ladies' Tailor, Dressmaker
 and Riding Habits,
218 TWENTY-EIGHTH STREET, CHICAGO.

COOK & McLAIN,
CHICAGO STEAM DYE WORKS,
 80 Dearborn St. and 261 W. Madison St.
 Works: 54 & 56 39th Street.
Dyers and Scourers in SILK AND WOOL.
 Gentlemen's Garments Cleaned,
 Dyed, Repaired and Altered.

THE PARISIAN
Steam Carpet Cleaning Works
2744 Cottage Grove Ave., CHICAGO.
 MRS. F. BAUER, Proprietor. JOS. DAVIS, Manager.
 Telephone 8210.

Mr. & Mrs. FRED H. RUSS,
 2449 Cottage Grove Ave. CHICAGO,
UNDERTAKERS
 Telephone 8356.

Ask your Grocer and Meat Dealer for

M. D. SINGER'S
CELEBRATED KOSHER SAUSAGES,
 Smoked and Pickled Beef, Tongue, Etc.

I only make home-made goods, and give special attention to country orders. Send for samples and price list.

3650 FOREST AVE., CHICAGO.

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

The bracketed words in the list below indicate the special fellowship with which the societies have been identified: but for all local, ethical and spiritual purposes the words are used to differentiate the societies from each other. The societies are less numerous than in former years, but the number of members has increased. The societies are: 'Unity' and 'The Fraternity of Liberal Religious Societies' are the only ones that are not identified with any special fellowship. 'The Fraternity of Liberal Religious Societies' is the only one that is not identified with any special fellowship. 'The Fraternity of Liberal Religious Societies' is the only one that is not identified with any special fellowship.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street. M. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenaeum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Jonhnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

Feeding the Sick.

In many instances invalids are restricted by physician to easily digestible food, usually boiled or sterilized milk is prescribed. In such cases the value of Borden's Peerless Brand Evaporated Cream, or unsweetened condensed milk is apparent. Prepared by N. Y. Condensed Milk Co.

THE attention of our readers is called to the advertisement of the Lining Store, 189 State Street. Special bargains are offered Monday and Thursday of each week.

WHAT is the matter with the teachers in Chicago schools? See "The Child of Democracy," for sale by J. V. Sheehan, Ann Arbor. Price, 50 cents.

AMERICAN RADIATORS.

(Trade Mark.)

—FOR—

Steam and Hot Water.

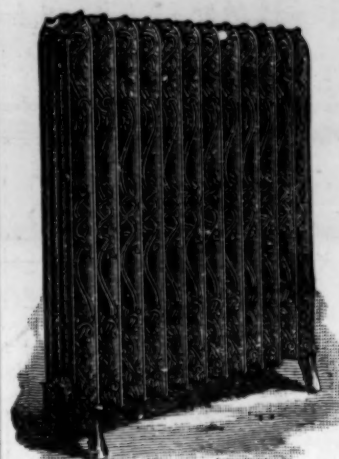
ARTISTIC DESIGNS.

PERFECT CIRCULATION.

LARGEST ASSORTMENT.

BEST ON EARTH.

AMERICAN RADIATOR COMPANY



NATIONAL.

NEW YORK, 92 Centre St.

BOSTON, 44 Oliver St.

111 & 113 LAKE ST., CHICAGO, ILL.

MINNEAPOLIS, 324 N. First St.

ST. PAUL, Nat'l German Am. Bank Bldg.

FACTORIES: DETROIT AND BUFFALO.

L. WOLFF MANUFACTURING CO.,

PLUMBING GOODS.

SHOW ROOMS: 91 Dearborn Street, Chicago.

JUST RECEIVED.

SECOND SPRING STOCK

—OF—
FISK, CLARK & FLAGG'S

NECKWEAR, BRACES AND NEGLIGEE SHIRTS

CHAS. SCHUSTER,

First Store West of former location.

70 E. ADAMS ST.

SIDNEY LOEB.

AUGUST GATZERT.

LOEB & GATZERT,

MORTGAGE BANKERS,

125 LA SALLE ST.

FOR THE CONVENIENCE OF INVESTORS WE CARRY AT ALL TIMES A LARGE NUMBER OF DESIRABLE MORTGAGES ON HAND, IN LARGE AND SMALL AMOUNTS, SECURED BY IMPROVED CHICAGO CITY PROPERTY, AND BEARING 5½, 6 AND 7 PER CENT. INTEREST. PRINCIPAL AND INTEREST PAYABLE IN GOLD. CHOICE INVESTMENTS FOR ESTATES, SAVING AND TRUST FUNDS.

MONEY TO LOAN ON FIRST-CLASS IMPROVED REAL ESTATE AT LOWEST RATES.
Money Advanced to Build.

THE GREAT AMERICAN

STEAM CARPET AND LACE CLEANING WORKS.

Carpets Taken Up, Cleaned and Laid.

Carpets Renovated on the Floor.

Rugs and Drapery a Specialty.

Latest Improved Carpet Cleaning Machine.

Ladies' Garments Cleaned and Dyed.

Telephone, South 803.

ONLY FIRST-CLASS WORK.

NICHOLAS AUW, 141 East Twentieth Street, CHICAGO.

H. A. HOERLEIN,

STEAM CARPET CLEANING and RENOVATING WORKS.

UPHOLSTERING AND FURNITURE REPAIRING.

FURNITURE PACKING.

MATTRESSES RENOVATED.

STORAGE:

Factory and Cleaning Works:

3104 & 3106 COTTAGE GROVE AVE.
Telephone, South 647.3146 & 3148 COTTAGE GROVE AVE.
CHICAGO.



Interior View of one of our Art Rooms Displaying Art Pottery.

PORCELAINS, FINE LAMPS,
Ceramics, Dinner Sets,
Cut Glass, China Knick-Knacks,
Course Sets, Flower Pots and Pedestals.
Austrian Gold Decorated Glass.
European Novelties.

We cordially invite a critical inspection of our fine and exclusive patterns of CUT GLASS, also our display of PORCELAINS, from the most celebrated Potteries of the World. We display hundreds of DAINTY PIECES suitable for WEDDING and COMPLIMENTARY GIFTS, ranging in price from moderate cost to the most exclusive manufactured.

PITKIN^{AND}BROOKS

Columbus Memorial Building, State and Washington Sts., CHICAGO.

Steinway

Pianos.

The Standard
Of
The World.

Recognized at home and abroad
as the only perfect instrument made.

Sold Only By
Lyon, Potter & Co.
124 & 126 Wabash Ave.

Alaska Fur Co
FURRIERS, MILLINERS,
LADIES' TAILORS
SOLE AGENTS 159 STATE STREET
"LA REINE" Kid Gloves

We Place on MONDAY at $\frac{1}{3}$ OFF Our Regular
Sale Prices,

All Model Ladies' Tailor-Made Suits and Coats

MADE UP BY **MR. MATTHEWS** FOR THIS SPRING AND SUMMER SEASON.

THIS IS AN UNUSUAL OPPORTUNITY TO PROCURE A HIGH-CLASS TAILORED GARMENT AT A VERY LOW PRICE.

We also Inaugurate
Monday a

CLEARING SALE OF MILLINERY,

AT GREATLY REDUCED PRICES.

And offer all made up HATS, TOQUES
AND BONNETS (designed by Miss
H. Cohen, and Imported Patterns),

ALSO, OUR ANNUAL CLEARING SALE OF "LA REINE" KID GLOVES.

94.
SPECIAL JOINT EDITION OF "THE REFORM ADVOCATE" AND "UNITY."

PROCEEDINGS
OF THE
FIRST AMERICAN CONGRESS
OF
LIBERAL RELIGIOUS
SOCIETIES.

HELD AT SINAI TEMPLE, CHICAGO, May 22, 23, 24, 25, 1894.

COMPLETE STENOGRAPHIC REPORT.

Part II.

PRICE, 10 CENTS PER COPY.

CHICAGO:
BLOCH & NEWMAN, PUBLISHERS, 175 DEARBORN ST.

THE WOLF AND PERIOLAI FUR CO.

We Have Moved to

225-227 State Street

Where We Invite Inspection of the
Most Complete and Best Appointed

Fur Establishment

In the Country. Visitors Welcome

Fall Fur Fashions Are Ready. Fur
Storage and Fur Repairing

A Ladies' Tailoring Department

Has been added. Cloth Gowns, Coats,
Riding Habits, etc., made to measure

Prices Reasonable
Qualities Reliable
Fashions Most Modern

Attention Gentlemen

Here's good news for you. We have
been appointed Exclusive Agents for Chi-
cago for

Miller Hats

New York's most fashionable head-gear.
New mid-summer styles, including straws,
are now ready and on sale.

Remember the new location.

225-227 State Street

THE WOLF AND PERIOLAI FUR CO.

W. P. NELSON COMPANY,

FINE PAPER HANGINGS,

INTERIOR DECORATION AND PLAIN PAINTING,

193 Wabash Avenue, CHICAGO.

SIGN WRITING.

PHONE, MAIN 274

"THE JEWS and JESUS"

A DISCOURSE BY DR. E. G. HIRSCH.

In Pamphlet form, 32 pp., - - Per copy 5 cents.

—FOR SALE BY—

BLOCH & CO., 175 Dearborn-st., Chicago.



THE COMPLETE STENOGRAPHIC REPORT

OF THE

PROCEEDINGS

OF THE

First American Congress

- OF -

Liberal Religious Societies

HELD IN CHICAGO,

May 22, 23, 24 and 25, 1894,

Will be printed in pamphlet form (about 150 pp.) and be

Ready before July 1.

Price, - - 25 cents per copy, post free.

Liberal Discount on orders for 50 and over,
made known on application.

Place Orders now for Prompt Filling.

PUBLISHED ONLY BY

BLOCH & CO.,

175 Dearborn St., CHICAGO.